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Annual Board Meeting Number

The Church Needs Pentecost

Jesse M. Bader

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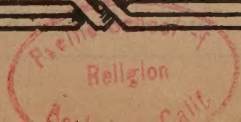
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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

SPRINGTIME SPIRIT PERVADES APRIL MEETING

A sense of expectancy filled the April Service Committee meetings. Each item of business seemed to point to new vistas of service. Surely there are spring-times in the Life of the Spirit in which we reclothe ourselves with verdure. Perhaps it was the presence of Howard W. Elkinton and Allen Hole, who renewed our faith that even the storm centers of Europe can be won by quiet ways of peace. Howard and Kitty Elkinton were appointed to take charge of the Berlin Center. They and their two children will leave Philadelphia in June and take over the office after the German Yearly Meeting in August. They go to replace Albert and Anne Martin, who will be returning to the United States. As was announced previously, Allen and Helen Bell Hole will take up similar responsibilities in Paris, replacing Mahlon and Vivian Harvey who complete five years of service.

SUMMER YOUTH ACTIVITIES

Perhaps it was the announcement of varied summer projects for young people that renewed our confidence in the world's power of recuperation. With young people setting out on peace missions to rural communities throughout the United States; with young people planning to devote their summer vacations to labors of love in depressed and strife-ridden areas; with still other young people awarded fellowships for work and study abroad in the interest of international goodwill, it was impossible to escape the sense that where there is a willingness to remedy the world's ills constructively, youth has the courage and ability to do it.

FELLOWSHIPS ANNOUNCED

The Committee on Awards announced that Nancy T. Parker of Baltimore, Maryland, has been named recipient of the Mary R. G. Williams Teaching Fellowship for Ram Allah, Palestine. Nancy Parker is a Senior at Goucher College this year. She will teach general science at the Friends School under the direction of Khalil Totah.

Geneva Scholarships have been granted to three Friends active in Friends work as follows: Jesse A. Stanfield, pastor of Ivor, Virginia, and recently appointed Secretary of the Baltimore Yearly Meeting (Homewood), already has sailed with his wife to visit Geneva and other Friends Centers. He expects to attend Woodbrooke and the Dublin Yearly Meeting.

Margaret E. Jones, Secretary of the Washington Meeting, also will attend Woodbrooke and spend four or five weeks at Geneva, later visiting Palestine. J. Franklin Brown, Clerk of the New York Yearly Meeting (General Conference), will attend the London Yearly Meeting sessions and the Friends World Consultative Committee in Holland in addition to studying at Geneva.

Carl Kreider, a graduate student at Princeton University and an active member of the Mennonite Church, holds the Mary Campbell Memorial Fellowship for study at the London School of Economics.

WORK CAMP DIRECTORS

The complete roster of Volunteer Work Camp Directors for 1938 was announced as follows:

Coal Areas Camp: Clarence and Margaret Yarrow. Clarence Yarrow is an instructor in Government at New York University.

Delta, Mississippi Camp: Claude and Mary Shotts, who last year were Associate Directors at this camp. Claude Shotts is Y. M. C. A. secretary at Northwestern University.

Michigan Camp: William and Ruth Simkin, former rehabilitation workers in the West Virginia coal fields. William Simkin is now instructor in Industry in the University of Pennsylvania.

T. V. A. Camp: Prof. and Mrs. Walker M. Alderton of the Chicago Theological Seminary.

Highlander Camp: John W. and Evelyn Culver. John Culver is an instructor in History in the University of Wisconsin.

CONTINUED NEED IN SPAIN

The return of John Reich, from conferences with Spanish relief workers in London and Paris served to repoint the urgency for the relief of refugee chil-

dren. He related how the renewed insurgents drive is scattering additional thousands of children in Catalonia. The appalling confusion combined with widespread food shortage has intensified the suffering. He brought news of the workers carrying on under difficult conditions on both sides of the war, and the reassurance that Gilbert MacMaster will remain in Paris to direct field operations. The Committee on Spain weighed the future of its work and with the prospect of an early peace and open channels for continued service, decided to maintain its program of child feeding.

Throughout the Service Committee meetings there was an undercurrent of concern for suffering people in Central Europe. John Reich reported the action of English Friends, who with the help of Emma Cadbury, have initiated five feeding centers in Vienna to care for poverty-stricken people deprived of their livelihood by the recent political change. Funds for this work have been largely contributed by British and American Jewish agencies.

PEACE PROJECTS ENCOURAGED

Christian pacifism, as Friends conceive it, does not alone mean refusing to fight. It is not a negative principle but a positive force that should be always operating in the world. How can we make our will for peace an active reality in our daily lives? This question has brought from the Peace Section the recommendation that Friends meetings throughout America sponsor local projects for young people toward peace and understanding.

Will each meeting help its young members to do something for peace this Summer? They could plant a garden, profits from which could be used for peace education. They could apply the produce to the needs of some crippled or indigent family in an effort to demonstrate fellowship with those who are oppressed and embittered. With hammer and saw, with spade and trowel, they could help to rebuild this world in their own home town. Perhaps the young people in your meeting could do effective work further afield. Why not help them financially to join the Student Peace Service, which is sending out units across the country? Why not help them join a Volunteer Work Camp or spend the summer working in Philadelphia's settlement houses for underprivileged children? If we can help our young people to spend themselves in useful non-remunerative service they will, in a degree at least, feel that they are earning their right to their pacifist convictions. They would be making a small sacrifice in comparison to the greater one which militarists lay upon youth. We must find ways to make our young people eager to live for their convictions. A letter shortly will be sent to Clerks of Meetings outlining this program of local action.

FOREIGN STAMPS FROM QUAKER OUTPOSTS

Good value packages of assorted stamps from different parts of the world, including Loyalist and Nationalist Spain—25 cents.

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AMERICAN FRIENDS SERVICE COMMITTEE

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WALTER C. WOODWARD
Editor

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Board Meetings in Perspective

QUITE adequate reports of the annual board and committee meetings of the Five Years Meeting feature this issue. They present a fairly comprehensive picture of questions considered and action taken, and give the general direction in which our united service is being pointed. In looking back upon the week a few impressions emerge.

Our first impression has to do with the personnel of boards and committees which are representative in fact as well as in name. Members representing our constituent Yearly Meetings present a very good cross section of American Quakerism as included within the Five Years Meeting. They are not recruited from any one point of view more than another. They come from rural and city meetings and they include business and professional folks as well as pastors and full-time workers. In fact, the make-up of our boards gives assurance that Quakerism is indeed a spiritual democracy. Moreover there is encouragement in the fact that our younger leaders are taking an increasingly active part in the business of the Five Years Meeting.

The annual meetings were marked by a pleasing demonstration of unity and fellowship. There was less of stress and strain than sometimes characterizes the meetings when difficult and somewhat controversial problems must be faced and decided. There is in evidence a growing spirit of understanding and harmony.

A largeness of view and an expanding conception of the Christian Church and its world-wide task undoubtedly marked the sessions. This was probably a natural sequel both to the Oxford and Edinburgh Conferences held in the British Isles last Summer and to the World Conference of Friends held at Swarthmore and Haverford in September. As Oxford and Edinburgh have given the Christian Church a new sense of mission and a realization of the imperative of Christian unity to perform that mission, so Swarthmore and Haverford have imbued Friends with a fresh sense of the world-wide nature of our own responsibility and task.

One of the most encouraging features of our united work is offered by the way in which the new Board of Christian Education has set about the performance of its work. Organized less than one year ago, it has got

under way in a manner to give satisfaction and hope to all. Many were frankly surprised at the presentation of things already accomplished as well as at the comprehensive programs that are being eagerly pushed. Realizing that it has been created to "fill the long felt want," the Board manifests a convincing sense of responsibility and demonstrates a statesman-like approach to the problem of the nurture of our membership, young and old, in Christian principles as interpreted by Friends.

Having said all this on the encouraging side, we must faithfully record an impression less optimistic. It is difficult to understand how in the face of increasing unity of purpose, Friends do not connect up their approval of our united work with a more generous financial support of our various enterprises. To be specific, Friends everywhere have been delighted with the reports made by our deputation last year to Palestine and Africa and with the moving pictures which portray the progress made, yet their approval has not been appreciably reflected in contributions to the work pictured. In fact, the total contributions made to our united work for the year ending March 31 were slightly less than for the previous year. Various explanations can be offered for this, but the fact remains that Friends fall far behind other denominations in per capita giving. To be explicit, the average gift per person for benevolences in the larger denominations in this country is approximately three dollars, while that for Friends of the Five Years Meeting is considerably less than one dollar per person. Our great need seems to be to arouse a sense of personal and meeting responsibility for contributing more generously to our united service. We know of meetings that make no contribution to this work except through a monthly Sunday School offering. There are meetings in which Friends are prosperous and who travel freely and do about everything which they want to do for their own comfort and entertainment, and who are looked upon as pillar Friends, so to speak, but who seem to feel little or no responsibility for furthering the work to which Friends are committed. Realizing that we all fall short of our responsibility in this respect, may we pledge ourselves to renew our interest in our task and to a united endeavour to

awaken our membership and meetings generally to a wide open opportunity for service which they have not yet entered.

To close now with a word of encouragement. April, which marks the first month of the year and which generally is so "lean" that a distribution of funds to

the boards is hardly justified, gives a better account of itself this year than for some time. In other words, we are off to a good start. The key to successful giving is found in regular monthly remittances. What April has so well begun, let the remaining months continue!

The Church Needs Pentecost

By Jesse M. Bader

Executive Secretary, Department of Evangelism, Federal Council of the Churches of Christ in America

AFTER EASTER in the churches—then what? The answer is—Pentecost. This significant anniversary of the Church occurs fifty days following Easter. This year Pentecost comes on June 5. By observing this period the churches can save fifty great days to their program. While many local congregations observe annually this anniversary, yet there are many which do not. It is hoped that this year there will be a universal commemoration of the day throughout the length and breadth of our land. Isn't it tragic that on the day Christ leaves the tomb, so many churches enter it!

E. Stanley Jones says: "There was a time when the Christian Church celebrated Pentecost, the anniversary of the coming of the Holy Spirit, more than it did Christmas, the anniversary of the coming of Christ. Now, Pentecost has largely dropped out. Did we find it easier to celebrate Christ's birth than it was to be born again? Was it easier to commemorate his coming into the world than it was for us to go with his message into the world? Did it cost less to give gifts at Christmas than to give ourselves at Pentecost? Christmas is the festival of God with us—Pentecost is the festival of God in us."

Pentecost is the birthday of the Christian Church. If Pentecost was necessary for the birth of the Church, is it not supremely necessary for its continued life? We celebrate the birthdays of other institutions. Men recount their beginnings and measure their progress. Why not do as much for the greatest and most valuable institution in all the world—the Church? Jesus never said, "My child," for he had none. He never said, "My home," for he had none. But he did say, "My Father" and "My Church." Of his Church he said, "I will build my Church" and "the gates of Hades shall not prevail against it." On Pentecost his Church began a militant march across the centuries. Pentecost is a fitting time to make much of the Church. It is an appropriate time to speak our highest appreciation of what the Church means in the life of our times and also concerning its indispensability for all times.

On the first Christian Pentecost, the Holy Spirit came into the hearts of the one hundred and twenty waiting disciples in the Upper Room at Jerusalem. This experience brought to the early followers of Jesus, the unshakable conviction that their Lord was not only alive but actively present in the world. They realized his presence and experienced his power. They became different on Pentecost and afterwards. Their fears were supplanted by boldness; doubts gave way to faith; and impotence fled before spiritual power. Something happened. They became new persons. They proclaimed a new message. The Christian Evangel was preached on the morning of this day by Simon Peter, who only a short while before had denied his Lord. This daring preacher might have said what Latimer said to Ridley in Oxford, England, years ago: "Today we have lit such a candle as by God's grace shall not be put out." The flaming tongues on Pente-

cost were outward symbols of an unquenchable flame that burned within the hearts of those who were of the Upper Room.

Pentecost was preceded by ten days of prayer and anticipation by the one hundred and twenty disciples of Jesus in the Upper Room. Their Lord had said, "Tarry ye in Jerusalem until ye be endued with power from on high." Jesus placed upon his disciples a superhuman task—the evangelization of a world. For this task he promised them superhuman power—the power of the Holy Spirit. They were not disappointed. The Holy Spirit and Pentecost are inseparably linked together. This Divine Spirit moulded the early followers of Jesus into a united fellowship and gave to them an inner adequacy.

The Church today has numbers, wealth, machinery, architecture and scholarship, but so often lacks spiritual power. There is abundant energy, but it is not conquering energy conscious of its power, but feverish energy conscious of its weakness. A spiritual dynamic is a present imperative in the Church.

But power must have a channel or medium through which it may be released and put to work. The medium of light is the incandescent bulb; the medium of music the voice or instrument; the medium of the radio is the microphone; and the medium of spiritual life and power is a dedicated Christian or group of Christians.

The Church today needs Pentecost. So often congregations are found behind closed doors as were the early disciples before Pentecost, because of fears. Behind doors of fear because of financial depression, intellectual uncertainties, organizational difficulties and criticisms. An experience of Pentecost would get twentieth century Christians out from behind closed doors and they would be given a new courage and a new faith in the presence and leadership of the great Head of the Church—the Lord Jesus Christ.

Pentecost means a new sky. It gives new altitudes. It does away with the narrow and the provincial. It means a limitless sky, wider horizons and a new geography. In the Federated Malay states, you can find grown men sitting on the ridges of rice fields, fishing in a foot of water. Within sight of them the great ocean rolls. This picture can find its parallel in many churches today: fishing in a foot of water when the great ocean rolls before them. Jesus says now as of old, "Launch out into the deep and let down your nets for a catch." So often men are consumed with trivialities, ponderous discussions and meaningless activities that eventuate in inconsequential results. He calls disciples today away from shallow waters and shallow shorelines out into the deep.

Pentecost was a day of new attitudes. Before Pentecost the disciples were jealous of each other and divisions were found among them. They thought of their own future positions and prominence. On Pentecost "they were all together in one place with one accord," and, "the multi-

tudes of them that believed were of one heart and one soul." Their attitude toward one another was changed. Attitudes toward things became different, "none of them said that aught of the things which he possessed was his own" and "distribution was made unto each, according as anyone had need."

Pentecost can help bring to pass the reunion of the divided household of faith for which so many are praying in all lands today. It can give those who wear his name a new sense of stewardship and produce a new attitude toward things. The first Pentecost gives men today a glimpse at the picture in miniature of what the Kingdom of God on earth can be. Robert Burns wrote, "Man's inhumanity to man makes countless thousands mourn." That is true. It is also true that man's humanity to man makes countless thousands glad.

The first Pentecost was a day of Evangelism. An appropriate observance of the anniversary will put Evangelism right at the center of the day. Upon reading the second chapter of Acts, it is noted that following Peter's sermon, the record states, "They that received his word were baptized; and there were added unto them in that day about three thousand souls." In many communities across America there are actually multitudes yet to be reached for Christ and the Church. No preacher, Sunday School teacher or parent should be passive or unconcerned before the evangelistic opportunity of this day. The normal life of the Church is Evangelism, for the Church is an evangelistic society. Here is its primary task. In a world torn and bleeding because of war, Pentecost speaks out in trumpet tones that, "whosoever shall call upon the name of the Lord shall be saved."

Famous Women of the Bible

The Rediscovery of Ruth

By Russell E. Rees

GOETHE, the great German poet, called the story of Ruth, as found in the Old Testament, "the loveliest little idyll that tradition has transmitted to us." And another commentator, remarking that it followed the books of Joshua and Judges, says it is like a pastoral symphony after a surfeit of martial music.

So one might add voice after voice to the chorus of praise of the beauty of this ancient story. Ruth has come into her own in modern times as a "lovely idyll" because of her sheer beauty.

Need we say, however, that it was not originally written as a pretty love story? Anyone who knows the story of the growth of the canon of Scriptures, and of how each book struggled to gain and hold a place in the collection of Hebrew Sacred Writings, must realize that both the writer and the reader saw a far deeper purpose than that. There must have been many a tale of young romance, and many another of mature suffering. If this found permanent place in a nation's literature, it was for a better reason than for its fictional value.

Ruth belongs to a body of writings which can best be called, "a literature of protest." Then, as now, some souls were cramped by the *status quo*, and were in rebellion against it. But rebellion was dangerous, and Judaism was merciless toward innovators. Jesus, in a later day, was hurried off to a cross because he challenged the traditions of Scribe and Pharisee.

Yet, protest there was, all down through the centuries. In fact the most valued parts of the Old Testament are these peaks of protest. They stand, like the monadnock on the Western Plain, a core of granite which has defied the erosion of wind and water, a majestic defiance of the forces which would wear down. Ruth, along with Jonah and Job, and passages from the great prophets, are the monadnocks of Hebrew history, standing lo, these hundreds of years, the evidences of hearts of granite truth. And one realizes as he stands in awe at their enduring strength, that Bryant was right:

"Truth crushed to earth will rise again,
The eternal years of God are hers;
But error, wounded, writhes with pain
And dies among her worshippers."

So, what was it that caused this ancient pastoral symphony to resist the erosion of time, and remain, not only a

beautiful story, but a challenging protest even until now?

I think the power of the story is to be found in three factors: first, the strength of character which is displayed by Ruth. She was a woman who, once seen, is not soon forgotten. And the unforgettable part of her is her loyalty. I know the part of the story that you remember. It is the tender scene between Naomi and her two daughters-in-law when she was returning to her native country. She offered them the opportunity to escape from all obligation to her, and Orpha did so. Not so Ruth: "Entreat me not to leave thee, nor to return from following after thee. For whither thou goest, I will go, and whither thou lodgest, I will lodge; thy people shall be my people, and thy God, my God; and where thou diest there will I die, and there will I be buried." Life cannot go on and be just the same after you have known a person of such steadfastness.

It is just the dearth of such faithfulness in human relations that is making a desert of modern life. Two people enter a pact of marriage, and a few weeks or months later they drive the frail vessel of their marriage on the rocks, because they lack such faithfulness. The commitment of Ruth was not half-hearted or provisional; not "if I like the arrangement," or "if we get on together," or "if nothing unforeseen comes up." On the contrary she said, renouncing my country, my religion, and my ancestral burial place, I cast lot with you forever. Some such commitment must undergird the marriage relation if it is to be saved from complete rout today.

The promise of friendship is under similar sentence of death in many places today. "The only way to have a friend is to be one," insisted Emerson. If you are willing to trade your friends for some economic advantage, or some social gain, or some passing victory over a competitor, you will not have friends. Friendship is a progressive self-giving of two personalities. Here it is devastatingly true: "There is that which withholdeth more than is mete, but it tendeth to poverty." Deep, abiding friendships have as an element of their life a renunciation which says, "I cast lots with you, come what may." Too dear a price, do you say? Then I only answer, how sad; you will never have a friend!

The second cause of the endurance of this story is because of its picture of fortitude under the slings and arrows of outrageous fortune. Perhaps people are morbid,

or perhaps they like to see their fellows suffer; but at least there is nothing which grips us more than to see some one meet the foes of life in fair combat, and carry off the victor's plume. Jesus captured the attention of his disciples when, with a kind of Divine intuition, he foretold his own triumph through the cross: "I, if I be lifted up, will draw all men unto me." The picture here is also in terms of a cross. Three women, helpless and widowed, who might well have given up the struggle, did not quit. "And she went and came and gleaned in the field after the reapers." Life cannot do much to a person who has the courage to pick up the broken threads and weave them into a beautiful tapestry, through which run the dark threads of suffering and pain.

A woman was left, by the suicide of her husband, with four small children. Here was tragedy but with a strength which at times seemed almost superhuman, she gathered up the shattered fragments of life, and slowly pieced them back together again. Ah, that is strength and fortitude. And the world will not soon forget the courage of one who can do that.

The third reason for the permanence of the story, is the interpretation which is given, that God used this faithfulness and this courage to bring about his own ends. Here it is: "And Jehovah gave her conception and she bare him a son . . . Obed . . . the father of Jesse . . . the father of David." "God pays no attention to the world's distinctions," wrote St. Paul. The Jews were a class-conscious people, which seems to us, one of their

great weaknesses. Only God would have had the audacity to mix Moabite and Hebrew blood to produce a royal line! And only a literature of protest would have had courage to tell it, even if it were true. Imagine someone saying today that by mingling the Negroid and the Caucasian strains a royal blood might emerge. But such is the audacity of the book of Ruth. It is the everlasting refutation of the old heresy that purity of ancestry is more important than purity of life and character.

We have not yet laid the ghost of this problem. The racial question looms as one of the unsolved riddles of the world. Dictators find it a convenient vehicle to power. From far-away South Africa comes a plea that Christian America will hear the cry of the oppressed. And our own country treats as a political football the issues arising from injustice to a minority group. It is plainly ostrich-like to talk of a Good Society until we are willing to face the implications of racial prejudice and racial injustice.

So, here is a paradox: we go back in order to see ahead. A pleasant pastoral symphony turns out to be an arraignment of modern life. Ruth, mild and gentle, bears a two-edged sword in her hand. We shall yet have to come to terms with the insight here revealed. Faithfulness in personal relations, and fortitude in the face of evil, and fraternal love for humanity, lie near the heart of the Christian Gospel. This may not be all the Gospel, but when we have practiced so much, then may we ask for deeper lessons.

Kokomo, Indiana.

Christian World Service

A Report of the Annual Mission Board Meeting

FROM THE shores of the Atlantic of the bleak New England coast and balmy North Carolina to the coast of sunny California on the Pacific, came sixty-three representative Friends, both Mission Board members and visitors, to attend the sessions of the annual Mission Board Meeting, on April 20 to 23, in order to review the past and to plan a more adequate Christian world service of Friends.

FRIENDS FROM FAR AND NEAR

From Baltimore: Thomas W. Y. Clark, Vernon L. Brown, Florence K. Brown; California: Harley M. Moore, Grace H. White, and David White; Canada: Ella R. Firth; Indiana: Charles E. Carey, Laura Feters, W. Bruce Hadley, Charles M. Woodman, Louis B. Campbell, Murray S. Kenworthy, Ruthanna M. Simms, Walter C. Woodward, Catherine H. Woodward, Caroline Woodman, Amy J. Marvel, Milo S. Hinckle, Addie Hinckle, William E. Berry, Ethel Berry, William J. Sayers, Betty Atkinson, Merle L. Davis, Carrie H. Davis, Martha K. Tubesing; Iowa: Richard R. Newby, Ermin C. Perisho, William E. Byerly; Kansas: Bertha Stubbs Sumpter; Nebraska: Walter H. Wilson; New England: Marion E. Kelsey, Lyra T. Wol-

kins; New York: Charles G. Cook, Elizabeth L. Hazard, William C. Taber, W. Worth Mackie, Edith W. Mackie, Katharine Cook, Margaret Parker; North Carolina: Howard W. Cope, J. Waldo Woody, Lutie Woody; Western: Orval H. Cox, Albert L. Copeland, Mary C. Hadley, Mary E. Hiatt, Lenora N. Hobbs, Sylvester Jones, May M. Jones, Fredric Carter, Ethel Carter, R. Furnas Trueblood; Wilmington: A. Ward Applegate, Howard McKay, Virginia Peelle, Faith A. Terrell, Raymond Mendenhall; Philadelphia: C. Walter Borton, Gilbert Bowles, R. Wilfred Kelsey, Sherma Kelsey. In addition we were very happy to have with us Mary Pitts, an Osage Indian from Heminy, Oklahoma, and a representative of our Indian Friends in that State, as well as Zonia Baber, Associate Professor Emeritus of Chicago University, and Leslie B. Moss, Secretary of the Foreign Missions Conference of North America.

UNUSUAL MENTION

Among our visitors we welcomed among us Wilfred and Sherma Kelsey who were not exactly on a honeymoon trip but were just as welcome as if they had been. From the same area of our broad and open country came C.

Walter Borton and we liked him because—well, among other things, he made some complimentary remarks. That is rather frank statement but let those who are innocent of any such feeling cast the first stone. We like those who like us. Then among these visitors we found Marion Kelsey, who, for many years, with her husband, A. Edward Kelsey, represented Friends in Palestine but who had not attended a Mission Board meeting for fourteen years. May she come back again soon. George G. Wolkins could not be present at the Board meeting but sent his better half, Lyra T. Wolkins, who tried successfully to divide herself between the Board on Christian Education and the Mission Board.

Happily we found among these visitors the other half of one of our Board members, namely, David White, of California, known as the husband of Grace H. White, and the father of Martha E. White, of Jamaica. Our curiosity has been greatly aroused by the fact that he felt the need of buying a new ambulance just before the meeting of the Woman's Missionary Union in Whittier. We have scratched our heads in an effort to figure out whether it was because

he anticipated extra service needed at that time or if there is a possibility that all Southern California is dressing up to welcome these fair Friendly folks. He proved himself to be more generous than the railroad company, for he offered us a free pass from Richmond to Whittier in the back end of the ambulance. How exciting it would have been to ride through a long list of western towns with those two red lights blazing out of the ivory colored ambulance!

One of the strange coincidences of the meeting was the fact that each afternoon, teas were served without tea to refresh the bodies and minds of those present after the long hours of serious concentration. Not only were the teas refreshing, but Friends enjoyed the display of the pictures, dolls, and unique curios from the different fields, as well as a display of the 250 surgical instruments which had been furnished by the doctors in Indianapolis to be sent to our hospital in Kenya Colony, East Africa.

DEVOTIONALS BY GILBERT BOWLES

We were fortunate in having with us Gilbert Bowles to lead the Board in four extended devotional periods which directed our minds each morning to a sense of the presence of the Master before we began to think through the variety of problems to be met by the Board, as it considered the development of a Christian life among such varied conditions as exist among the seven different nationalities with which we have intimate contact. Perhaps no individual Friend comes nearer being the embodiment of the contribution which Friends wish to make to the peace message of the world than does Gilbert Bowles through his many years of service in Japan.

LOOKING TOWARDS PEACE

Appropriately in connection with the presence of Gilbert Bowles, as we think of him in the leadership of the peace movement in Japan, was the Wednesday evening session which was held in conjunction with the Board on Christian Education. Miss Zonia Baber, Associate Professor Emeritus of Chicago University, and Chairman of the Peace Symbols Committee of the Woman's International League for Peace and Freedom, explained the collection of photographs of the peace symbols of the world which she displayed. Following this, Leslie B. Moss, secretary of the Foreign Missions Conference of North America, gave an illuminating address on the subject, "Missions and World Peace," in which he emphasized the fact that if the Christian Church is to contribute to world peace it must stress the development of moral energy; that the Christian movement must serve as

the oil between the close relationships of human beings as we are brought closer together through the disappearance of frontier areas and the concentration in our industrial civilization; and that the Christian, going out into different environments where people live under different customs, must develop a sense of inventiveness which will serve as a means of discovering the fundamental spirit which moves the nationals in these newer churches to live within their own civilization rather than merely to imitate the Westerner. With the various movements and societies organized for the propagation of peace, as well as with the economic motives which are forcing non-going church people to recognize the ultimate economy of peace, we sometimes push into the background of our minds the fact that the greatest motive for world peace is that basic religious urge within us which leads us to appreciate the sacredness of personality, the brotherhood of man of all races, and the Fatherhood of the God of us all, which we and other peoples of the world are led to recognize to a greater degree as we comprehend the deeper significance of the message of the Master. Such facts lead us to realize that the most fundamental contribution to world peace is the expanding understanding and appreciation, and most of all the assimilation into daily life of the Christian mode of living. In that sense, the Christian Church is making an outstanding contribution to the development of world peace as it brings an ever larger number of the people of all nations to a fuller acceptance of this Way of Life.

OXFORD AND EDINBURGH

The Board was led into a consideration of the significance of the Oxford and Edinburgh Conferences by Elizabeth Hazard. In the history of the development of the Christian movement of the world, these two conferences may ultimately mean as much as the Protestant Reformation. They are not to be thought of as isolated experiences unrelated to present tendencies, but as the culmination of the trend towards greater unity within the various branches of the same denomination, as well as a closer cooperation among the different denominations. Apparently, thinking Christian men and women are realizing that greater cooperation is not only wise and necessary in order to cope with the non-Christian tendencies which are pressing for recognition and allegiance among our verile youth but also that thinking people are realizing that this spiritual unity is inherent in the Christian message itself.

At Edinburgh, we saw the representatives of the Christian world sit down together in an effort to find a common basis of our Christian philosophy, while at

Oxford some of these same representatives and others, sought a more significant application of this Christian philosophy to our organized political and economic society today. It is of supreme importance that the organized group of the large body of Friends in America which carries the responsibility of the extension of this Christian message to other nationalities of the world should come to realize the significance of these historic movements as we live in the midst of them.

THE MADRAS CONFERENCE

But these two conferences are not to be thought of as separate from the third conference which is to be held at Madras, India, this Winter. Concerning this Conference, Leslie B. Moss explained to our Board that representatives of men impelled by the Christian motive from all races and nationalities would face the strategic needs in relation to the extension of the Christian message to non-Christian population of the world. The Madras Conference is also to be significant in its relationship to the two past world conferences. At Edinburgh in 1910, Mission Board representatives came together in a world conference with a great majority of delegates from the older churches while only a few representatives of the newer churches were present. Out of that conference developed the International Missionary Council. The second such conference was held in 1928 at Jerusalem, where the representatives of the older and newer churches came together in more or less an equal footing. But at Madras, in 1938, these newer churches are expected to bear the greater weight of the conference as the Christian world faces the non-Christian world.

CHOOSING OUR CANDIDATES

Appropriately, in connection with the consideration of these major conferences which significantly mark the world trends in the developing Christian mind, we faced the present needs and problems of securing and preparing suitable representatives for our world service. This discussion was led by Murray S. Kenworthy, chairman of the Candidates Committee. We faced the fact of the changing attitude among youth today and the need of better prepared representatives. However, this increased preparation is so expensive that when potential candidates have been able to pay back money borrowed to finish their preparation, they have necessarily become so involved in professional careers in this country that they find it difficult to break the contacts already formed. But with the increasing responsibilities which are being taken over by the nationals in the different countries, and the growing sense of sufficiency to think

for themselves, which is the natural and desirable development of the Christian message, it becomes increasingly important that the decreasing number of representatives sent from the home church should, to that same extent, be increasingly adaptable to those needs. This calls for an increasing care in the selection of these representatives.

SOME PROBLEMS FACED

The Board was freer from a depressing cloud which has sometimes recently hung over it at its annual meetings, due to problems which it has faced, which fact gave to the Board a great sense of relief. Yet it was faced with a number of external problems which are increased by the lack of economic means of meeting them as the Board realized they should be met. The deputation which went to Africa and Palestine during the past year brought to the Board the realization of the need that the Society of Friends assume a greater leadership in the development of a sane and vital Christian message which is adapted to the customs, habits, and mores of the African people. We find that while Friends have something more than 20,000 students within the 319 schools within our organization, our educational force there is so undermanned that it is entirely inadequate to give the quality to our educational work which Friends have stood for in the past. Fortunately, the government is willing to assume greater responsibility for supporting these educational representatives which we send to them as soon as funds may be available. Likewise in connection with the development of a large number of nationals who are the leading elders to guide the masses of the people that attend our church services, there is an outstanding need for an individual who is adequately prepared to take over this training of leaders of the African church. While in America our pastors and other leaders are feeling the increased need of preparation to take care properly of congregations which are counted by hundreds, much less prepared African elders, without the rich historic background which our American leaders have, are sometimes asked to lead congregations which are counted by many hundreds or even thousands.

The supply of an adequate water system for center at Kaimosi is in the process of being worked out. Certain facts will have to be determined by a survey of the different levels of our Mission station before estimates of cost can be determined.

PROBLEMS IN CUBA

The Board was reminded of the growing strength of the church in Cuba and of its ability and desire to take over

still greater responsibilities. The Board is eager to foster such spirit within the church to the extent that it does not produce an unfortunate backlash. Outstanding among the problems of the Friends in Cuba is that of the Holguin School, due to the fact that a government secondary school has now been established in Holguin which has reduced the income of our secondary department beyond where it can continue to be self-supporting unless it has additional room to provide a greater capacity for elementary school children and a more adequate space for the secondary classes which will make efficient class room instruction possible. Those in charge of the school, realizing that private secondary schools are preferred by a great proportion of the Cuban people when these schools are adequate, are led to believe that with this additional space, the school would continue to be self-supporting and would thus continue to develop a Christian educated leadership. Likewise the Banes church continues to need a new building because of destruction by termites. However, the Board is very much cheered by the evident success of the Banes Meeting in developing through a fine spirit of unity and cooperation, its own work within the town, as well as the growing rural program which is supported by the cooperative bakery. It is the hope of the Board that we shall again be able to send to Cuba this year a representative American Friend for the summer conference which is proving to be one of our most valuable and economic contributions to the developing church in Cuba.

UNCERTAINTIES IN MEXICO

Due to the absence of representative Friends in Mexico for a long period of years, we are faced with so many uncertainties that it is hoped that the Administrative Secretary may be able to visit that field this year, just as we are finding it desirable to send representative Friends to Cuba, and at the same time to take motion pictures of Friends' work in that country.

PROGRESS IN JAMAICA

Three outstanding movements are taking place in Jamaica. For two years we have been in the process of uniting the Glenleigh Boys Home with the Purscell Home. This has now been consummated. Happy Grove School has long been a serious problem due to the fact that it has been too small a school to be self-supporting and potentially too valuable a school to be discontinued. This problem seems to be in the process of solution by making the school one of the new government vocational schools. An agreement has already been drawn up and is being discussed. The third movement involved is the necessary

steps which are being taken to develop an organized Yearly Meeting of Friends in Jamaica.

AUDITORIUM IN PALESTINE

The Board was cheered by the successful campaign for funds which Khalil Totah conducted in this country for the erection of an auditorium building in connection with the Boys School in Ram Allah, Palestine. The amount of funds raised will not provide any unnecessary adornments for the auditorium but it is hoped that it will be sufficient to provide the necessary building. Friends are also faced with the problem of developing in Palestine a truly Friends constituency and influence in this conflict area.

INDIAN SURVEY

Workers among the Western Indians in Oklahoma are facing the need of a study of problems involved so as to give the most efficient service from the funds which are available. At the present time they are anticipating a survey of the work this Summer in order to determine the most efficient means of service.

M. L. D.

CENTENNIAL CELEBRATION OF HISTORIC FIRE

The one hundredth anniversary of the burning of Pennsylvania Hall, Philadelphia, by a pro-slavery mob, will be observed at the Haverford College Union at Haverford, Pennsylvania, on the evening of May 17, 1938, at 8:15 p. m.

In the middle of May, 1838, the philanthropic societies of Philadelphia—principally anti-slavery—completed the erection of a \$43,000 building which was to provide auditorium and offices where the cause of abolition could be promoted. In the elaborate dedicatory exercises May 15, 16 and 17, 1838, the poet Whittier played an important part. On the evening of May 17, a large mob acting virtually with the consent of the Mayor of Philadelphia, set fire to the building and took pains to see that the Fire Department made no efforts to quench the flames until nothing remained but the four blackened walls.

For some time Haverford College has been accumulating Whittier material of various sorts with a view to commemorating appropriately Whittier's service to the cause of abolition during his stay in Philadelphia one hundred years ago.

The principal speaker of the evening will be Mr. T. Franklin Currier, of the Harvard College Library, an authority on Whittier. The subject of Mr. Currier's address will be, "Whittier and his Philadelphia Friends of 1838." There will be other interesting features of the evening in keeping with the observance.

New Board Active and Alert

Christian Education in Review and Prospect

FOR the second time the Board on Christian Education of the Five Years Meeting assembled in its "natal city." One year ago next month, in June of 1937, those who had been appointed by the Executive Committee of the Five Years Meeting to initiate the work of this Board met on the Earlham campus. From April 20 to 23 of this year, members of the Board again gathered at Earlham, where they spent three strenuous days in session, hearing reports on work done, and laying plans for the year ahead.

Errol T. Elliott, Chairman of the Board, presided, ably assisted on occasion by the Vice-Chairman, R. Furnas Trueblood. Each Department of the Board was represented by its Chairman, who gave the report of work and plans. Department heads are: Children's Division, Nellie H. Markle; Youth and Student Work, Milton H. Hadley; Adult Education, James R. Furbay; Christian Home Life, Cecil E. Haworth. Other members present were: Lyra T. Wolkins, New England; Paul Younger, California; Charles F. Thomas, now of Western; Cecil E. Hinshaw, Nebraska Yearly Meeting; Katharine E. Cook, New York Yearly Meeting; Percy M. Thomas, Iowa; and Ethel H. Wall and Howard Hackney of Wilmington. We were also glad to have with us throughout the sessions Raymond Binford, Chairman of the Board on Education. For shorter periods, J. Grant Johnson, Walter C. Woodward, H. Randolph Pyle and Milo S. Hinckle met with us.

Dr. Forrest L. Knapp, of the International Council of Religious Education, spent the first day with the Board, setting before us ways in which the Council is ready to cooperate in our work, helping us to see some of the permanent principles which enter into the functions of this Board, and finally giving us a picture of the approaching International Christian Education Convention which will be held June 28 to July 3, in Columbus, Ohio. Friends who seek further inspiration and help in their work for the church—whatever the relation to the local, quarterly or Yearly Meeting—will find something at Columbus which they can take home and put to work. Cost of registration and the stay in Columbus should be less than twenty-five dollars; the transportation problem will be relieved by a number of persons travelling in one car.

Some changes have become necessary in the organization of the Board, including the addition of three members at large. The request for the latter was granted by the Executive Committee of

the Five Years Meeting. Leadership Education, a most important phase of the work of this Board, needed the attention of someone on the Board whose major responsibility that should be. M. Marie Cassell, who has worked with Edgar H. Stranahan in his connection with the former Board on Religious Education, will have charge of keeping record of and issuing credits, accrediting instructors, and otherwise advancing the Leadership Education cause of the Five Years Meeting. The three members at large, thus added to the Board, are: Charles F. Thomas, Evanston, Illinois; Marjorie Hill Allee, Chicago, Illinois; and M. Marie Cassell, Ludlow Falls, Ohio.

Nellie H. Markle, Richmond, Indiana, gave a splendid report of the work and plans of the Children's Work Department. Among other things, the Department has sent out a News Sheet to Children's workers in the Yearly Meetings of the Five Years Meeting; prepared sets of Easter Packets, containing suggestions for worship in the pre-Easter season; carried on quite extensive correspondence with representative workers with children, so as to be better able to serve the meetings; and has otherwise prepared to offer real service to local groups, and individual leaders in work with children. To make of this Department a sort of resource to which those wanting suggestions and help for local work may refer, is one of the chief objectives which its Chairman and members strive to attain. Nellie Markle and her co-workers wish to encourage efforts to make the work and worship in our local meetings, particularly as they relate to children, as Friendly as possible. To this end they aim to prepare suggestions, bibliographies, exchanges of information about helpful practices in various local and Yearly Meetings, and initiate other forms of service to local workers which they may be able to develop as they continue longer in their work.

The Youth and Student Work Department, through its Chairman, Milton H. Hadley, Chicago, presented a live report. Though it has been no secret, many people may not have known that the department in the Bible School paper, *The Penn Weekly*, which presents Young Friends Lessons, has been prepared by Milton Hadley as head of this Department of the Board. One of several plans for the future is that this series of lessons shall be continued, with others preparing the material from quarter to quarter. Another most interesting project which this Department is sponsoring is the sending of individuals into Young

Friends Camps and Conferences this summer, as a form of inter-visitation. Seven or eight groups are already planning to cooperate in this plan; most of the visitors are representatives of the Board on Christian Education. The Department looks forward to working in harmony with the American Young Friends Fellowship in plans for a Young Friends Conference in the summer of 1939. Exchange of information of interest to young people and workers with young people is one of the forms of service to local meetings which it is the hope of this Department to provide from time to time. Other ideas were reported as in the making or as in prospect for the future.

From the Department of Adult Work, James R. Furbay, Marion, Indiana, gave an illuminating report of what has already been accomplished by him and his Committee, as well as setting forth goals toward which they will strive during the coming year. In the few months in which he has held this responsible place, James Furbay, together with the others of his Department, has been able to outline work to be done in the Adult field which will be a process of slow growth, but highly valuable. A bibliography of materials has been prepared, and a small collection of pamphlet and book matter is being made. Helpful thoughts on work which might be done in local groups will be advanced from time to time, in these pages and elsewhere. The "News Sheet" will sometimes have special suggestions and helps for adult work. (This appears from time to time in mimeographed form. Have you seen a copy?)

Though the Department of Christian Home Life appears last in this list of Departments, it is far from least. Cecil E. Haworth, with the cooperation and help of a loyal group of Board members who serve with him in this work, has accomplished some splendid things during the year. Many have read with interest the articles which have appeared in the columns of *THE AMERICAN FRIEND*. A large number of individuals and meetings have become acquainted with the Packets for Parent Study groups, which were prepared under the direction of Cecil Haworth; these are for loan through the Lending Library of the Five Years Meeting, and through several Yearly Meeting Religious Education Committees as well as in a number of local meetings. Special study is being made by members of this Department of such subjects as Worship in the Home; the Use of Visual Aids in Parent Education, and other important topics. Re-

sults will be made known through articles which will appear during the year. Other services which can be rendered by the Christian Home Life Department to local churches are being constantly developed by this very active group.

There were some other reports on work accomplished or plans for the future in which readers may be interested. One of these concerns the preparation of a display of books which pertain to the work of the Departments within the Board. These, it is expected, would be sent to Yearly Meetings in session, to Pastors' Conferences, and similar groups, as sources of information on what is helpful in these respective fields.

Field work has been done, under direction of this Board, by Jeanette Hadley. In the Fall, five weeks were spent in North Carolina Yearly Meeting; two

weeks were spent in Wilmington Yearly Meeting in the Winter; almost a week was given to Iowa Pastors' Short Course, with Errol T. Elliott, Chairman of the Board; and week-ends have several times been devoted to field work in Indiana Yearly Meeting. Future plans call for some further time in Wilmington Yearly Meeting; part of a week at the sessions of Nebraska Yearly Meeting; and a month in California Yearly Meeting; about a week is to be given to the Indiana Young Friends Conference. And by then the summer will be over!

The Board dealt with weighty concerns, but being made up of very human persons, it likewise had its lighter moments. The fellowship of the joint dinner with the Mission Board, when we all went to Eaton, Ohio, and ate at Seven Mile Inn was a valuable experience. Then,

one day, there was a bit of "Ritual" (so the Chairman dubbed it), when we participated in a One-Year-Old Birthday Party, in honor of the Board. (Cake in mid-morning decorated with a burning candle may not be according to Emily Post—or whoever it is that tells us what to eat when—but it was a nice diversion from the work at hand!)

This report does not pretend to tell *all* about *all* that happened; that is an obvious impossibility. But if it has helped to make the work of the Board on Christian Education a bit more real—if the ideal of service to the local meeting, which motivates the plans and activities of the members of the Board is thus made more vivid—then this report will have served its purpose. It goes out to you in that hope.

J. H.

Dealing with Bone and Sinew

Annual Meeting of Executive Committee

WITH desirable dispatch, yet with friendly consideration, the Executive Committee, which is the Five Years Meeting body between sessions, conducted the business before it on Monday and Tuesday, April 25 and 26, following the Board Meeting sessions of the preceding week. The former Chairman of the Committee, Edgar H. Stranahan, having ceased to be a member of the Five Years Meeting, Nellie H. Markle, Chairman of the Central Committee, presided at the Monday forenoon sessions.

Some change in the personnel of the Executive Committee may be noted. Murray S. Kenworthy was named as the second representative of the Mission Board to succeed George H. Wood, who had ceased to be a member of the Board. Errol T. Elliott and Milton H. Hadley were welcomed as representing the new Board on Christian Education, the latter appearing for the Young Friends Division of that Board.

MEMBERS IN ATTENDANCE

Members present, according to their appropriate classification, were as follows: Representing the Boards: Mission, Howard W. Cope, Murray S. Kenworthy; Prohibition and Public Morals, Raymond E. Mendenhall; Christian Education, Errol T. Elliott, Milton H. Hadley; Publication, Alvin T. Coate; Education, Raymond Binford; Trustees, (Ex-Officio) J. Rufus Hinshaw. Yearly Meeting Representation: Canada, Ella R. Firth; Baltimore, Lindley D. Clark; Western, Dr. B. F. Andrews; Iowa, Richard R. Newby; Nebraska, Walter H. Wilson; California, Harley M. Moore. Members at Large: Nellie H. Markle,

James C. Matchett. Letters of regret were presented from Laurena H. Farquhar and Lindley M. Binford.

Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, and Elizabeth L. Hazard, Field Secretary of New York Yearly Meeting, were welcomed at this session. Merle L. Davis, Administrative Secretary of the Mission Board, was present at this and other sessions of the Committee.

A brief statement was read from Frank C. Brown, Clerk, announcing the withdrawal of Kansas Yearly Meeting from the Five Years Meeting. Expressions of mingled regret and loving sympathy were voiced by members, and the Chairman and Secretary were asked to prepare a suitable reply expressive of the feeling of the Committee.

TO CONTINUE PREACHING MISSION

The Central Committee reported the arrangement it had made, subject to the approval of the Executive Committee, with Willard O. Trueblood for the continuance of his preaching mission throughout the Five Years Meeting. Unanimous and enthusiastic response was voiced, several members speaking of the excellent results of his work in their respective Yearly Meetings. The Committee also approved the arrangement with J. Grant Johnson of Western Yearly Meeting, for part time services in the work of United Promotion.

Following the noon intermission, Errol T. Elliott was named as Chairman of the Executive Committee and also as a member of the Central Committee. Russell E. Rees of Kokomo, Indiana, was appointed as a member of the Executive

Committee at large to fill the vacancy caused by the death of Isaac T. Johnson.

FRIENDS ON FEDERAL COUNCIL

At Buffalo, New York, December 6 to 9, will occur the biennial meeting of the Federal Council of Churches of Christ in America, of which the Five Years Meeting is a constituent body. It was the time, therefore, to appoint representatives to attend that meeting and to serve as members of the Council for the ensuing biennium. Those named were: Walter C. Woodward, Alvin T. Coate, Elbert Russell and W. Glenn Roberts, with Elizabeth L. Hazard and Arlando Marine serving as alternates.

SUGGESTIONS BY RAYMOND BINFORD

Raymond Binford, Chairman of the Board of Education, expressed a deep concern that the Society of Friends become freshly conscious of our colleges and what the latter may do to strengthen the Society in its ideals and work. He named several definite contributions which we should ask our colleges, including the following: We should ask our colleges to train our leaders; to make it possible for our prospective leaders to attend our own institutions; creative contributions should be expected from faculty members in their respective fields; extension work should be carried to local communities; short courses for Christian leaders conducted on the campuses; joint conferences of faculty and Yearly Meeting workers should be arranged; and greater use of the college libraries should be promoted. Raymond Binford expressed the thought that a man should be put in the field to build up these relationships between the col-

leges and their constituencies. He also felt that our Boards could profit greatly by drawing upon our institutions for help in promoting their work. Appreciation of his concern was voiced by members who expressed the hope that our Boards would be encouraged to move in the direction indicated.

As Chairman of the Board of Christian Education, Errol T. Elliott gave a brief review of what had been achieved during the first year of the Board. A thoroughgoing presentation of the Board's program had been made at a meeting on the preceding Sunday afternoon which had been warmly received by members of the Boards in attendance. Errol Elliott explained the need for the appointment of three additional members at large and at the request of the Executive Committee, made the following nominations which were approved: M. Marie Cassell, Charles F. Thomas and Marjorie Hill Allee.

FRIENDS AND CHRISTIAN UNITY

A letter was read from Samuel McCrea Cavert, General Secretary of the Federal Council of Churches setting forth the desirability of setting up standing commissions for the study of ecumenical questions—a course which had been followed by several of the religious denominations in this country. The Executive Committee of the Federal Council was encouraging its constituent members to take such action if they had not already done so. Members present evinced a lively interest in this matter and authorized the Central Committee to appoint such a commission. The Secretary cited the following minute taken from the proceedings of the Central Committee, held October 5, 1937:

Attention was called to the present trend toward Church Unity, as expressed in the recent Edinburgh Conference on Faith and Order, and to the fact that as the different branches of the Christian Church come closer together, they tend inevitably to put less emphasis upon liturgy and sacraments and dogma, which divide, and more emphasis upon spiritual communion, simplicity of worship and the sacrament of life, for which they look to Friends as exemplars. In this situation it is of prime importance that we stimulate among the Friends of the Five Years Meeting a greater understanding and appreciation of the Quaker testimony on and practice of these fundamentals, and that we bring our members under a deep sense of their responsibility as Friends in view of the present development.

Alvin T. Coate, who with Elbert Russell had represented the Five Years Meeting at the Edinburgh Conference on Faith and Order last August, made an inspiring statement concerning the strategic position which Friends may hold in the world movement toward Christian unity. In keeping with this movement, he explained and interpreted the new World Consultative Committee of

Friends which is seeking the same understanding and fellowship in the Society that the World Christian Council is seeking in Christendom as a whole. As Chairman of the American Section of the Committee, he warmly encouraged members to see that their Yearly Meetings make appointments to the World Committee.

PROGRAM COMMITTEE FOR 1940

It was felt to be none too soon to begin preparations for the next sessions of the Five Years Meeting to be held in 1940. A Program Committee composed of the following Friends was named: Errol T. Elliott, W. Bruce Hadley, Nellie H. Markle, Faith Austin Terrell, Alvin T. Coate, Richard R. Newby and Raymond Binford, with Walter C. Woodward serving as Secretary of the Committee. The Program Committee later organized with W. Bruce Hadley as Chairman. In order that there may be adequate representation in preparing for the 1940 sessions, each Yearly Meeting is asked to appoint a representative to serve as advisory member of the Committee.

FOR PREPARATION OF PASTORS

As authorized by the Committee at its annual meeting in 1937, a commission had been appointed, with Milo S. Hinckle as Chairman, to study means whereby our ministers may be better prepared for service as pastors of Friends meetings. Milo Hinckle made a partial report at this session in which he recommended the consideration of the desirability of putting into the Uniform Discipline a comprehensive statement defining the concept of a Friends pastor and indicating his responsibilities in relation to the meetings. This suggestion was approved and referred to a revised commission which desires to be known as a committee, whose members are Milo Hinckle, Chairman, Errol T. Elliott, Raymond Binford, Willard O. Trueblood and James C. Matchett. David M. Edwards is asked to serve on this Committee on the preparation of ministers.

Although not able to be present at the meeting, Lindley M. Binford, Chairman of the sub-committee on the disbursing of the ministerial relief funds, presented a report which gave much interesting information. Fifteen Friends have received aid during the current year, the total sum disbursed being \$1965. Since the organization of the Committee in 1921, approximately \$48,000 has been distributed. Ninety-four Friends have been assisted during this period of seventeen years. Inadequate as the appropriations have been, they have proved a material blessing to the beneficiaries.

FOR FRIENDS UNITED SERVICE

As Chairman of the sub-committee on budget, James C. Matchett presented the following estimates on the basis of the

askings of the respective Boards and departments for carrying on our United Service during the current year:

Mission Board	\$47,851.20	73.62%
Cooperative Fund (a)	4,631.00	7.13
Emergency Fund (b)	4,267.80	6.57
Board of Christian Education	4,000.00	6.15
Fund for Aged Min. and Missionaries (c)	2,500.00	3.85
Peace Association ...	1,000.00	1.54
Prohibition and Public Morals	500.00	.77
Board of Education..	250.00	.37

Total.....\$65,000.00 100.00%

It was approved: (a) that the Cooperative Fund be preferred to the extent of \$200 per month with such increase in this amount as the Central Committee may deem necessary; (Among other items of United Promotion this fund provides for the preaching mission conducted by Willard O. Trueblood; for such promotion as is carried on from the office; for travel and deputation; and for such necessary services as book-keeping, typing, printing, etc.) (b) that the Emergency Fund be preferred to the amount of \$1000 which shall be applied to reduce our interest bearing indebtedness, and also to the extent of \$250 to apply on the principal of our indebtedness to the Publication Board; (c) that the Fund for Aged Ministers and Missionaries be preferred to the amount required by the committee charged with administering this fund.

After considerable discussion the following requests were approved for permission to make special appeals for funds:

(1) By the Mission Board, a special appeal for \$5000 to improve the school at Holguin, and \$2000 for the church plant at Banos, both in the Province of Oriente, Cuba; an appeal for funds to supply a much needed water system for our hospitals and schools in Africa. Funds thus secured are to be outside the Budget.

(2) A request by Milton Hadley, Chairman of the Young People's Department of the Board on Christian Education, to raise a small sum of money to send a young Friend from the Five Years Meeting to the International Young Friends Conference to be held in England this Summer—this to be outside the Budget.

(3) A request by the Board on Prohibition and Public Morals for permission to appeal through Yearly Meeting and Quarterly Meeting Temperance Committees for small contributions for the support of the Board—such contributions to be included in the Budget.

Attention of the Committee was called to the fact that after many years of highly capable service as bookkeeper and disbursing officer at the Central Offices,

Edna Wetherald Bullerdick had recently been forced to retire on account of her health. The Secretary was instructed to express to her on behalf of the Committee our deep appreciation of her valued contribution to the united work and our earnest wishes for her entire recovery.

FOR DEEPER SENSE OF OBLIGATION

In considering the financial aspects of our united work and the altogether too limited support that is being given it by Friends, a concern was expressed that some definite effort be made toward bringing our membership under a greater sense of obligation and for stimulating financial support of our current year's program for united service. The Executive Committee instructed the Central Committee to appoint a special committee of three to proceed in this direction.

PASTORS' ALLIANCE MEETS AT HAVILAND

The Pastors' Alliance of Kansas Yearly Meeting, which convened at Haviland, Kansas, April 25 to 28, was a time of rich fellowship and inspiration to all present. The attendance of pastors from nearly all sections of the Yearly Meeting was a testimony in itself to a common appreciation of this annual gathering.

L. Clarkson Hinshaw, pastor of the Haviland Meeting, in his address of welcome, referred to pastors as leaders of thought, creators of church unity, and builders of character; and the discussions of succeeding days constantly focused our attention on ways and means of attaining these objectives.

The program centered around the theme, "A Divinely Appointed Ministry," and nearly all discussions dealt with some one or more phases of pastoral responsibilities. In addition to a period in which departmental superintendents presented the interests of Peace, Stewardship, Missions, and Temperance, prepared papers were read in which were presented the special duties of the pastor in promoting the Bible School and Missions. Other addresses dealt with the fallacies of modern false doctrines, and the need of the church to be aggressive by indoctrinating her own constituency. Able messages on the work of Pastoral Visitation and Ministerial Ethics brought a new sense of our duties to each other, while the consideration of the pastor in his work with the youth of the church and their social problems, pointed the way more clearly to definite lines of service by which pastors may aid in the building of Christian character in today's world.

An open forum on Thursday afternoon revealed further problems, many of which were supplementary to those previously discussed. The opening Alliance sermon, by Merle Roe, centered in the thought

of the necessity of being baptized into the needs of the world, while the sermon by our Yearly Meeting Superintendent, Richard Wiles, enlarged on this theme, being based on the words of the prophet, "I sat where they sat."

In the daily expository hour and evening evangelistic services, we were favored with the acceptable ministry of Edgar P. Sims, of Salem, Oregon. His messages came with unction and fervor.

Others participating in the Alliance program included Eugene Cundiff, Eli Wheeler, Lela Gordon, Alice K. Hunt, Lee H. Stevens, Ross Smith, Pearl Wooten, Charles Beals, Gervas A. Carey, Versa R. Harvey, and Dr. Edgar H. Stranahan.

Special inspiration came from the singing led by Roy Knight of Friends Bible College, also several instrumental and choral numbers. Pianists were Harold Phillips and Arvilla Michelson. In two services we were favored with the presence of Charles DeVol, and a male quartette, under his sponsorship, from Marion, Indiana, College.

In the business session, it was voted to meet at Emporia in 1939. Gorman Doubleday, who has served as President for two years, will be succeeded in that office, by Fred McKinney. Other officers are Claire Willcuts, Vice-President, Evangeline Cook, Secretary-Treasurer, Grace Thompson and William Garrison, members at large.

OREGON FRIENDS TEACHERS IN CONFERENCE

A Conference of Friends teachers in the high schools, colleges, and universities of Oregon was held at Pacific College, Newberg, Oregon, Saturday, April 23, for the purpose of becoming better acquainted and of discussing some of their common problems.

"The Aims of Friends in Education" was the general subject for discussion at the first part of the afternoon session at which Robert H. Dann of Oregon State College at Corvallis presided. Charles C. Haworth, of Willamette University, Salem, gave a brief, but comprehensive survey of "Friends' Educational Work in the Past," showing how grade schools, academies, and colleges had grown up along with the Friends meetings in order to give the young people a guarded education.

Levi T. Pennington, President of Pacific College, spoke on the "Present Aims of Friends in Educational Work." He closed his talk with two thought-provoking questions: "What do ye more than these?" and "Who knoweth whether thou art come—for such a time as this?"

After a short intermission, Chase L. Conover, Professor of Education at Pacific College, presided during the discussion of "The Contributions of Friends to Democracy."

Hubert E. Armstrong, a product of Pacific Academy and of Pacific College, now Principal of Newberg High School, showed how in the past our country had been settled largely by those who had come here desiring democracy in one form or another. He pointed out that if democracy is to succeed there must be an enlightened public. Friends from their earliest history showed their belief in democracy by giving everyone a right to participate in meetings for worship and for business. Their use of the plain language and the wearing of their hats were testimonies against inequality between classes at a time when such a testimony was needed.

Both Hubert Armstrong and Sceva B. Laughlin, Professor at Willamette, the latter of whom discussed "The Contribution of Friends to Democracy Today," emphasized the fact that Friends' belief in democracy is based upon the principle of the worth of individual personality. They showed how democracy works in a Friends business meeting where each member expresses his opinion on the subject under discussion and the final decision reached is the product of the opinions of all. The majority does not always rule for if there is a strong opposing minority the clerk often postpones a decision on a new subject.

In the general discussion that followed, the point was emphasized that our meetings for worship should make participation in them easy for people who feel led to take part.

At 6:30 the company gathered in the fireplace room of the Friends Church and partook of a dinner prepared by a committee from the Ladies Auxiliary to Pacific College.

The general subject of discussion following the dinner was, "Problems of Friends Teachers in non-Friends Communities." Marjorie E. Seeley, a recent graduate of Pacific College, and now a teacher in Dayton, (Oregon) High School, presided. Talks were made by Henry G. Keeney, Principal of a grade school at Portland, Esther Miller and Elizabeth Aebischer, teachers at Sutherlin, Mary Colver, teacher at Colton, and by Daniel Freeman, Professor at Albany College.

Some of the problems mentioned were lack of interest in the Peace and Temperance questions, lack of congenial home influences in the case of some of the pupils, and lack of interest and feeling of responsibility on the part of other teachers for developing the personality of the individual pupils.

The conference sent a written protest to the Oregon congressmen against the May Bill and against the greatly increased armaments.

All felt that the conference had been thought-provoking, helpful, and inspirational, and expressed the wish for another meeting of the group at some future time.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

ALL SHOULD BE MINISTERED TO IN MEETING FOR WORSHIP

Editor, THE AMERICAN FRIEND:

"Behold, how great a matter a little fire kindleth!" Correspondence either personally or in THE AMERICAN FRIEND from twelve States and England indicates how general has been the interest, both before and since the World Conference, in the best service for worship for Friends. Many fine suggestions have been made and perhaps enough has been said. I have hesitated to try to add anything to what I said in the original article but, now that the discussion has subsided, it might be of value to re-emphasize one point: the desirability of ministering to the needs of all, whatever the variety in tastes.

Frank Crane once said: "I detest nine-tenths of the hymns in any hymnbook but I sing them with the fellow who likes them in return for his singing with me the one-tenth I like." Actual quotations from Friends in one meeting demonstrate natural differences: "Choir numbers are more inspiring to me because I get the meaning better." "Choir music means nothing to me. I want to sing." "Let the organ play without the squeaking of the human voice." "I cannot appreciate the organ. I love voices." "The periods of silence mean much to me." "I like the silence all right but I am always on needles and pins for fear somebody is going to get a sermon off his chest." "I am not in unity with general vocal participation in the morning service." "That period of freedom helped me and I was about to take part myself." *Ad infinitum.*

It may logically be stated that Friends ought to be a homogenous group, that any audience averaging from four to five hundred ought to be broken up into small groups, that Friends ought to like this or that, but none will deny that as many as possible of those who come into any of our services ought to be inspired by that service. It may be charged that Friends would become politicians—"astraddle the fence with both ears to the ground"—in attempting to listen to conflicting opinions and to reach all attendants, but there was one who believed it to be worth while to be all things to all men in order to save some. We all wish to eliminate—Frederick Sainty quotes Henry Drummond's phrase—"the atrophy of the pew." What will do it for one may not for another.

One meeting has tried a varied approach during a two-year period. For

some time a weekly unprogrammed meeting was held for all who desired it. Everybody participates freely in the regular mid-week meeting under lay leadership. Twice a month there is more silence, more freedom, more voluntary participation in the morning service for worship. Once a month the choir director gives a short talk in the morning on "music in worship" and frequently the entire evening service consists of some sacred musical production. Special attention is given monthly to three or four hymns, composers, and authors, and periodically an evening service is devoted to hymn education in worship. Religious drama and pageantry and other methods reach still others.

It is perfectly possible that, in the attempt to do too many things, nothing vital is accomplished and we are frequently faced with the assertion that there is little in a Friends service which is distinctive, but variety of occupation, education, background, and Friendly training makes variety of method inevitable if worship is to be unanimously effective. The ideal expressed by one person can surely be striven for in any case. "What service have you attended in the past year which has been a spiritual uplift to you? Why?" "Every one of them, because I entered the service with that intention."

O. HERSCHEL FOLGER.

Whittier, California.

GODHEAD SIMILARITY OF MAN (John 1:4.)

Editor, THE AMERICAN FRIEND:

Man has the same similarity as the Godhead, three in one: body, soul and spirit. The spirit is the only eternal part of us in the fleshy state and only has the power to give temporal life to the other two parts. That element of imparting power of the spirit is the life and light of men and is that light that lighteth every man that cometh into the world. For it is only in God that we have the privilege to live, move, and have our being. Though there is that much of God in every man and in everything in the world, including the devil, we, therefore, have nothing over him in that respect, except that we have the freewill power of choice to become the sons of God, through rebirth. Thus, the soul and eventually the body passes from death, temporal life, unto eternal life, which denotes that we are God's creatures but not his children in the

natural state, and which coincides with the scripture, which reads, "The natural man is enmity against God, for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God. But, ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you." That is, in your whole being, not confined to merely one-third part of the fleshy state.

E. F. WORRALL.

Excelsior, Minnesota.

WE ARE CHRISTIANS!

Editor, THE AMERICAN FRIEND:

It was on a busy highway fifty miles southwest of St. Louis—one of the routes where many tourists are constantly passing; also on a road where people from St. Louis go for their Sunday drives.

There were several wayside sale booths with collections of beautiful stones, gathered from nearby caves and caverns. These were of crystal, onyx, baltite, rose quartz, and many others of different colors and characteristics. People came from long distances to buy them for making rock gardens and fireplaces.

One of these stone markets had much the finest collection, also most cheaply priced. The young man in charge was doing a fine business. Conspicuously displayed were signs, "Not open on Sundays," and "Closed all day Sunday." We remarked to him that we liked those signs, but they were unusual in that type of roadside booth. He stopped his work, was perfectly still a moment, then said: "We are Christians." No other explanation was given and none needed, but the manner in which this quiet, clear-cut testimony was given, left a lasting memory and a feeling of thankfulness for Christianity that is lived.

MARIE C. HAWKINS.

Carmel, Indiana.

A FRAUD INSTEAD OF A FRIEND

Editor, THE AMERICAN FRIEND:

Christians are supposed to love our enemies but there is one enemy that I detest and that is that "Old Quaker" whose well-fed body is to be seen on whiskey bottles in the various windows of saloons, cafes, restaurants, drug stores, grocery stores, cigar stores, and the numerous other places throughout the nation where this snake juice, called liquor, is sold. He is no friend of mine and I see no reason why he should continue to exist. I am hoping that there may be enough right thinking men in Congress some day to put a stop to this old deceiver. His smiling visage is used to sell a poison and he is an old fraud.

HENRY RISING.

Los Angeles, California.

QUAKERDOM • AT • LARGE

At least two of our colleges are turning to distinguished Friends for Baccalaureate addresses at the approaching Commencement season. Henry J. Cadbury, Hollis Divinity Professor of Harvard University, will deliver the address at Earlham, and Douglas V. Steere, Professor of Philosophy at Haverford College, will perform a like service at Guilford.

* * * *

President Clyde A. and Ernestine C. Milner of Guilford College are planning to spend the summer in England and on the continent of Europe. After spending four or five weeks in England, during which time President Milner will lecture at Woodbrooke School, they will go to Denmark where he will lecture before Danish Friends on "Friends in American Education." After a short visit in the Netherlands, they go to Geneva where they were married ten years ago this Summer.

* * * *

During the Mission Board sessions, reported in this issue, Sylvester Jones of Chicago found it desirable to absent himself for a day and return home to look after his political fences. On his return to Richmond we learned that he had been elected President of the Men's Club of Hyde Park, a prominent organization of the Hyde Park area. On April 25, Sylvester addressed a meeting of the American Legion in Chicago on the situation in Spain.

* * * *

Robert Rinden, who was graduated from William Penn College in 1936, has been attending the Harvard Business College from which he will be graduated in June. Recently he was one of the twenty-one persons out of nearly four hundred and fifty to pass the foreign service examination and was one of the first five of the group to be assigned. His appointment is that of vice-consul and secretary diplomat in the Foreign Service of the United States and he will be stationed at Montreal, Canada.

* * * *

These seem to be rising tide days in the annals of the Dennis family in Richmond. In the Republican Primaries on May 3, young David W. Dennis proved the surprise and sensation of the day by winning by a wide margin over his two competitors, the nomination for Prosecuting Attorney. In the preceding week, at Washington, D. C., President William C. Dennis of Earlham College, was elected as one of three Vice-Presidents of the American Society of International Law, the other two being United States Senator, Elbert

D. Thomas of Utah, and Dr. Jesse S. Reeves of the University of Michigan.

* * * *

Ten official delegates from American churches and two from the Canadian churches are among the twenty-three American churchmen participating in the deliberations of the provisional conference of the World Council of Churches now in session in Utrecht, Holland, May 9 to 13. The ten American delegates were officially designated to represent thirty-two American denominations and over twenty-six million church members. It should be a matter of great interest to our readers that in this carefully selected group of the representative leaders of Protestantism in America is a Friend, Elbert Russell of Duke University, selected to represent the smaller denominations of the country. The provisional conference, which is being attended by approximately one hundred churchmen, represents the entire non-Catholic world Christianity of some three hundred and fifty million persons.

* * * *

In a Progress edition of the Wichita, Kansas, *Eagle*, date of April 17, Friends University and its interests were given generous attention. In the historical sketch of that institution, we learn that in the early 1880's, Kansas Friends planned to start a college at Wichita, to be known as John Bright University. Absalom Rosenberger was to have been President and Henry C. Fellow, now Curator of the Museum, was to have been a member of the faculty. Work was actually begun on the building but John Bright University never rose above its foundations. It collapsed with the boom that struck Wichita at that time. Ten years later, James M. Davis bought the property and large building of Garfield University, which had flattened out in the aforementioned boom, and turned his purchase over to Kansas Yearly Meeting to become its Friends University. Among distinguished alumni named are

Noble Cain, musician-composer; Charles B. Driscoll, nationally known columnist; and Wilbur K. Thomas, Director of the Carl Schurz Foundation. . . . An Austin concert pipe organ, which has been doing service in one of the moving picture houses in Wichita, has been presented to Friends University and will be installed in Alumni Auditorium this Summer.

NEWS OF OUR MEETINGS

Easter services at the Paoli, Indiana, Meeting were climaxed by the public reception of thirty new members. No special effort to increase the membership had been put on except as individuals went out with personal invitations. As a result of this personal work, other accessions are anticipated within the next few weeks. On the background of a wealth of flowers, including dogwood and redbud, with which the community abounds, the pastor, Lee Partington, gave a helpful message dealing with the assurances that Easter brings. Only a genuinely Easter experience can dispel the fears that beset us and restore power to the church of Christ. Most thrilling of all the words that man has ever heard are these, "He is risen." . . . Beginning on May 8 a series of studies will be undertaken on eight successive Sunday evenings, using the report of the Friends World Conference as a text. All four meetings of Paoli Monthly Meeting will participate. . . . The visit and the messages of William J. Sayers to Blue River Quarterly Meeting, held at Lick Creek on April 23 and 24, were much appreciated.

* * * *

An Easter-Dawn worship from 6:30 to 7:00 initiated a full day of appropriate services at Asheboro Street Meeting in Greensboro, North Carolina. A fellowship breakfast followed with William W. Blair serving as toastmaster and Murray C. Johnson, Yearly Meeting Superintendent, giving an appropriate address. At the regular morning worship service at which the pastor, Howard W. Cope spoke on the topic, "Beyond Life's Sunset," nearly forty members who had been received into the meeting since October 1, were accorded hearty welcome.

* * * *

Inglewood Friends Community church, which was brought into the California fold a few years ago by Lydia Gilles Gibson, is making a substantial growth under the leadership of Nathan M. and Ruth T. Whittlesey. Since they became co-pastors at Inglewood in September, 1936, Bible School attendance has increased from about twenty to nearly

BE MY PILOT

Sailing! Sailing! ship of mine,
Speed me on, Oh! Breath Divine.

Let thy breezes 'round me play,
Whispering of thy perfect day.

When the storms of life are past
Bring me to thy haven at last.

Sailing! Sailing! on for aye,
Be my Pilot all the way.

ALFRED OSBORNE.

North Weare, N. H.

eighty, while the active church membership has grown from twenty-one to more than fifty. A new W. M. S. has more than doubled the contributions to missions. The church includes more than thirty young people and a Junior and Adult Christian Endeavor Society have been formed. Fifteen conversions were reported within the period.

* * * *

Los Angeles, California, Monthly Meeting has welcomed Gurney and Elizabeth Binford, formerly of Japan, as affiliated members. Their residence address is 4320 Budlong Avenue. . . . At the Sunday morning meeting for worship on April 24, Reverend P. L. Beals, brother of the wife of our pastor, Clayton Brown, gave an interesting review of Christian activity in India, reporting average monthly accessions of 12,500 people to Christianity in that country. He is Superintendent of Nazarene Missions in India. A Chinese Christian, Miss Edna Loh, recently of the Bethel Mission in Shanghai, spoke at the young people's meeting on the same day.

* * * *

The days preceding Easter were busy ones for the pastor and members of First Friends, Marion, Indiana. L. Herbert Reynolds, pastor of Amboy Meeting, conducted a week's preaching mission; his preaching was clear, convincing and uplifting and all those who heard him will long remember the messages. The meetings were followed by a week's personal visitation, special attention being given to members of the Bible School and others in the community who attend our meeting. On Palm Sunday the children's chorus, under the able direction of Mary B. Dempsey, furnished the music, adding much to the morning worship. . . . Our church was again honored this year by our pastor, James R. Furbay, being chosen to have the leading role in the community Sunrise Easter Pageant, given in Memorial Coliseum before some six thousand persons. The attendance at the Bible School went over the goal of four hundred and the church was filled for the morning worship service. Beautiful flowers and potted plants were placed on the altar in memory of loved ones and Millie Darter was in charge of a most impressive memorial service. The climax came as thirty-three persons united with the church. In the evening the senior choir, under the direction of Samuel Walter, presented a cantata.

* * * *

At Forest Avenue Friends Meeting-house, Portland, Maine, the people of the community and some from Oak Street Meeting, met on the evening of April 4 to celebrate the birthday anniversaries of Lindley and Corona Cook. The President of the Women's League, in behalf of the Forest Avenue and Oak Street Meetings, presented them with a Friend-

ship quilt with three hundred and forty-one names of Friends from both meetings outlined thereon. Other gifts were also presented. A good program was enjoyed by all and refreshments were served. . . . During Lent, Lindley Cook preached a series of sermons leading up to the Easter message on Easter Sunday. About one hundred and seventy-five people were present at the morning worship service. At the Church School about one hundred and thirty people were present. A short program was presented by the Beginners and Primary Departments and the Easter story was given by Corona Cook.

* * * *

Wabash, Indiana, Friends Meeting has felt a spiritual uplift from a week's pre-Easter union services held with the United Brethren and Methodist churches. For several weeks before Easter, the pastor, Clyde O. Watson gave the young people of the church a course in Church History, Doctrine and Belief and followed this with Decision Day. On Easter Sunday, during the Sunday School hour, the Juniors conducted the opening exercises with appropriate songs and scriptures. This was followed by a pageant, "Victory," by representative groups from the Sunday School. There was an attendance of two hundred and thirty-four. A choir of twenty voices gave a splendid musical program during the worship hour before and after the sermon. At the close of the meeting the names of sixteen associate members were read, who had taken a definite stand for their Master and were therefore changed to active members. Six new active members and four associate members were also taken into the church.

* * * *

At Center Quarterly Meeting of Baltimore Yearly Meeting (General Conference) held at State College, Pennsylvania, April 24, Bliss Forbush spoke helpfully on phases of the life of Christ, emphasizing his nearness to God, the application of his life of love, and the timelessness of his central teachings. At the afternoon session he gave his address on "Christianity and War," in which he encouraged the four Peace Churches, the Mennonites, Brethren, Moravians and Friends, to continue steadfast in this testimony and be more aggressive in making known their stand. Thomas Wall directed the discussion on meeting worship. Friends were encouraged to speak with brevity and to the point. . . . State College Meeting welcomes the Institute of International Relations of the Middle Atlantic Area, to be held at Pennsylvania State College, June 21 to July 1. Write to E. A. Shell, 20 South Twelfth Street, Philadelphia, Pennsylvania, for the final announcement. . . . We wish every meeting might see the posters prepared by Errol D. Peckham in his study

of the causes of the present economic situation and hear the talk he gave at State College Discussion Group, March 30.

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Ira and Parolee Downs, Friends missionaries in Alaska, spoke at morning and evening sessions at Westfield, Indiana, Meeting on April 24 and gave messages that were alike inspiring to old and young. All were deeply interested in hearing of the work among the Alaskan people. . . . Impressive Good Friday services were held in the Friends Church at which time effective messages were given by seven ministers of five denominations. The motif of the service seemed in perfect harmony with the words of the hymn, "We are not divided, all one body we." The Easter program began with a young people's sunrise prayer and praise service. At the regular meeting for worship, an impressive recognition service was held for those who had become members during the past year, eleven of whom were present. The pastor, Orval Cox, brought an inspiring message on the Resurrection. The regular night services gave way to a beautiful cantata, "The Victorious Christ."

* * * *

All time attendance records were broken at the Carmel, Indiana, Friends Church, Easter Sunday, when 340 attended Sunday School. The regular class period was shortened to permit the presentation of an Easter play, "The One Thing Needful." More than three hundred remained for the morning worship service. The program included special Easter music, a public welcome for thirty-eight new members who have joined the church since last September, a dedication service for twenty-five babies, members of the cradle roll department, and an Easter message by Donald B. Spitler. In the evening Donald Spitler gave the baccalaureate sermon for the Carmel High School Senior class. He also gave the sermon at the Westfield High School baccalaureate service on Sunday afternoon, April 24.

* * * *

Fairfield Quarterly Meeting of Wilmington Yearly Meeting was held on April 29 and 30, in the Friends meetinghouse in Highland, Ohio. Joseph Hoskins gave the message Friday morning in the meeting for Ministry and Oversight and Lonny Leasure and Lyman G. Cosand spoke on Saturday morning. A bountiful basket dinner, served in the Highland school auditorium, was enjoyed by all at the noon hour Saturday. During the business meeting in the afternoon the Quarterly Meeting Council, authorized at last Quarterly Meeting, reported organization with Lyman G. Cosand, Chairman. The Council also reported definite plans to promote some projects in the Quarterly Meeting that it is hoped

will be helpful to the meetings of the Quarter. The sessions of the meeting were well attended and were inspiring and helpful. * * * *

The Leesburg, Ohio, Meeting of Fairfield Quarterly Meeting on Sunday evening, May 1, held a reception in honor of those who had made Christian decision and who had united with the church during the Easter service. More than one hundred people enjoyed the covered dish supper and the program that followed, which consisted of vocal and instrumental music; a review by Arthur Milner of the article in the *Readers Digest*, "They Call themselves Friends"; a reading by Miriam Cosand; and a short talk by the pastor, Lyman G. Cosand, who read a poem by Elizabeth Shanks, dedicated to the meeting. * * * *

After many years service as pastor at Poughkeepsie, New York, Wilbur W. Kamp is removing with his family to North Weare, New Hampshire, where he plans to combine farming with pastoral oversight of the North Weare Meeting. * * * *

As the result of a recent very successful revival in Mooreland, Indiana, Meeting, with Homer G. Biddlecum as evangelist, the meeting has received fifteen new members, and is taking on new life in all departments. The Sunday School is almost twice as large as it was a year ago at this time, yet even greater possibilities are ahead. * * * *

The Farmington, New York, Quarterly Meeting met April 23 and 24 at the Friends meetinghouse with an excellent representative attendance. The meeting of Ministry and Oversight was presided over by Sara Dillingham of Rochester; the regular business session was conducted by G. Albert Hull of Gasport; Annetta Baker of Farmington Meeting reported what has been accomplished in Temperance; the Missionary report was given by Marie Chapman of Collins; and Mable Baker of Rochester, read an article on "What is being done by the American Friends Service Committee." A group meeting of young Friends was led by Edwin Fuller and Clarence Padgham, and plans were considered for the Summer Conference of Young Friends. The evening service for worship was presided over by Edwin Fuller, acting pastor of Batavia Meeting. The Farmington Missionary Union sponsored a dramatic presentation entitled, "How Much Owest Thou Thy Lord?" The Sunday meeting was presided over by Woodrow Clark, pastor of the Gasport Meeting, and the message was given by Everett Chapman of Collins. The Quarterly Meeting closed with a picnic dinner served in the church dining room by Farmington Friends.

FOUNTAIN OF YOUTH AT FOUNTAIN CITY

Fountain City, Indiana, and New Garden Quarterly Meeting maintain a well deserved reputation for the longevity of its residents. The Nestor of these at the present time is George N. Hartley, known as "the sage of Fountain City." On his recent ninety-fourth birthday he preached his customary birthday sermon in the Fountain City Meeting, speaking with his usual vigor. At the close of his message he made an earnest appeal to all to follow the Master closely as the only real assurance of a successful life. George and Emma Hartley live on their little farm at the edge of town on which he continues to milk his cow and take care of his chickens. One day recently he walked about five miles rounding up the family cow who had strayed, which would have brought "that tired feeling" to many half his years.

George Hartley is not the only "elderly statesman" still in active service. Clarence E. Votaw, now in his eighty-

fifth year, is teacher of the men's Sunday School Class but at present is gallivanting around in Europe. A woman Friend past eighty teaches the largest Sunday School Class in the community. At the age of ninety-three, Lizzie Jordan of Arba Meeting still writes occasionally for *THE AMERICAN FRIEND* and the *American Issue*.

At one time there were eight couples among us who had celebrated their fiftieth wedding anniversary. Not long before their death, Luke and Elvira Woodard passed their seventy-second wedding milestone, while Jehiel and Anna Bond, still living, recently attained their seventy-second wedding anniversary.

Come and grow old along with us at Fountain City, where the best is yet to be!

SHOWERS OF BLESSING AT XENIA, OHIO

Xenia, Ohio, Friends Meeting (Wilming-ton Yearly Meeting) has recently experienced "showers of blessing" in a series of evangelistic meetings covering three weeks. The leader was a member of the meeting, Raymond N. Chapman, who labored earnestly, his messages being very convincing and twenty persons knelt at the altar of prayer. At the close of the meeting nine active and nine associate members were received. The church has been much strengthened by this effort and we face the future with new hope and zeal.

This meeting recently sent two suitcases well filled and \$9.13 as a contribution to the Spanish Relief work.

For the purpose of closer fellowship, the Searchlight Class of young married people entertained the Good Samaritan Class of older people February 25 at the church. It was a delightful occasion and all felt an increased tie binding the older and younger people. About eighty were present.

On March 24, the Christian Endeavor Society presented the play, "Mrs. Tubbs of Shantytown," most credibly and added a nice sum to its treasury.

A Mother and Daughter banquet, sponsored by the young people's class, was a very nice occasion at the church on March 31. Sixty mothers and daughters surrounded the table and enjoyed a program of toasts, music and the message of Jane M. Carey of Wilmington.

Easter was a day of inspiration with a record attendance in Sunday School—209, and all services well attended. The choir rendered the cantata, "The Song of Triumph," followed by a message by the pastor and the reception of new members—six active and three associate. The special Easter offering amounted to nearly eighty dollars and was applied to the organ fund.

Recent visitors at Xenia Meeting were

The Merry Month of May!

Merry May! The month of flowers and sunshine and the renewed zest of life!

May should be merry in our meetings. It is Good Will month, it is Mother's month, it is Christian Home Life month—it is the month of preparation for Children's Day. How merrily busy we should be!

Make May merry not only at home but for all those who represent us in service anywhere: those who speak for us in Spain; who minister for us on our mission fields from Kenya to Oklahoma; who "call themselves Friends" on our Service Committee frontiers. Keep flowing the fountains of giving in our local meetings.

Behind all these is your church paper. Make it merry by pouring in new subscriptions. Is anybody doing it in your meeting?

Thou Art the Friend!

the Cedarville College Gospel Team with an impressive service; Dr. Charles R. Harmon, retired minister of the Presbyterian Church, who inspired all with his deeply spiritual message and the testimony from his long years of service; and Dan West recently returned from the Friends work in Spanish Relief. For the latter occasion, March 6, New Burlington Friends united with Xenia Meeting and the message of Dan West was most enlightening and challenging to all.

A UNIVERSITY CAMPUS AND A FRIENDS CENTER

"Are you concerned to extend to others our message as Friends?" This query represents the central concern in the work of the Friends Center which has been established recently in the university district of Seattle.

One remembers a discussion of this query a few years ago in a group of Friends who have a large school connected with the work of their meeting; they agreed ardently that the most effective and vigorous extension of the Friends' message by that meeting was done through the school and its very wide direct and indirect influence. Surely one of the basic reasons for Friends to maintain educational institutions of their own is to enable non-Friends to learn more about the Quaker way of life.

But today many meetings cannot maintain schools, and some meetings may be too isolated to have a close connection with a college which is the child of a group of meetings. But there persists the concern to supplement regular public education with Quaker religious education, and it is just this that the Friends of Puget Sound are endeavoring to do in their new Center.

The plan calls for a residence and meetinghouse on property adjacent to the campus of the University of Washington, although at present the meetinghouse is in another part of the city, and discussion meetings and other Friendly events at the University are held in a little cottage. The group is finding throughout the community interested "friends of the Friends" as well as actual members of the Society who have moved to Seattle from other communities without contacting the meeting. Such people are interested in a program which will enlist their aid in extending the message of Friends, not merely in swelling the ranks locally by their adherence to the group. In their connection with the University, the Friends see particular value in bearing their peace testimony, because R. O. T. C. is compulsory (even in the headquarters of most of the Christian student organizations one sees uniforms!) and in bearing their testimony on race relations,

because there are many oriental students.

Can the function of such a Friends Center be compared with that of a Friends school? To some extent, it seems so. We hope that, for all the students connected with the Center, their entire university education will be permeated with Quaker principles. We hope that the residence will be the home of real Quaker fellowship, where people from different backgrounds live together harmoniously because of common loyalties, and we hope that here will come Friendly visitors and others who can bring inspiration to those who live here. We hope that the program of the meeting will enable students to think through questions of life, its values and meaning, in such a way as to get a positive answer (which too often does not come to them in the regular classroom). And we hope that living meetings for worship held here will offer something satisfying to the many seekers in our midst.

Of course the Center will have other functions as the work grows. In a city that is a main gateway to the Orient, the Friends may find opportunities for improving Oriental-American relationships, and above all, in a section of the country where institutions are young, they may have a special responsibility to foster the development of religious groups. Why should not there be more Friends meetings throughout the Northwest?

Those who know of Friends living in or near Seattle are asked to communicate with Beatrice Shipley, 3959½ Fifteenth Avenue N.E., Seattle, Washington.

BEATRICE SHIPLEY.

TRAVELLING COMPANIONS ARE SOUGHT

The Friends Fellowship Council is arranging an itinerary for Rebecca J. Timbres and her two children, who expect to motor through California, Oregon and Washington, going as far north as Edmonton, Canada. She will leave Philadelphia, July 1, and plans to stop at Chicago, Illinois, at Oskaloosa, Iowa, and Central City, Nebraska. She plans to include in her trip Yellowstone and Yosemite National Parks as well as the Grand Canyon. She will spend a full week at San Francisco, and at Edmonton, Canada. She will return by August 30. Rebecca Timbres can accommodate two travelling companions, who would make the round trip or at least travel with her one way. A young Friend who might help with the driving would be welcome. They will visit meetings and Friends en route. Notify the Fellowship Council, 20 South Twelfth Street, Philadelphia, Pennsylvania, if you are interested.

ONE YEAR OF GOOD WILL IN WAR-TORN SPAIN

BY JOHN F. REICH

Throughout this article, the reader should remember that "Quaker" work in Spain means the united effort of Friends, Mennonites, Brethren and other Christians. These have contributed the funds, furnished the workers and maintained testimony to the power of impartial good will to overcome hatred. As the work goes forward, Friends are urged to uphold this service of positive peace-making.

One year has passed since the first American relief workers began to feed children in Spain. The heart-sickening misery that first confronted them in the southeastern provinces has now overrun the entire Loyalist area and spills over with widening waves into the Nationalist side. Hunger, homelessness, rags, are so commonplace in Spain that the best our workers can do touches only the fringe of crucial need. It is right to pause and consider this work in the light of its effectiveness. Are the risks and sacrifices that relief work in Spain demand adequately repaid by the results obtained?

In the first place, ten to fifteen thousand children are being fed daily. Though the country teems with other thousands uncared for, each one of these children we have aided testifies to the value of American generosity. More than a thousand babies born in the squalor of refugee camps are crowing and gurgling with contentment, thanks to Quaker milk. When Esther Farquhar arrived in Murcia, the death rate among these innocents was as high as fifty per cent. Three hospitals for children have cared for several thousand cases of typhoid and other serious diseases. At the same time, these hospitals have been the training schools for Spanish girls interest in nursing and midwifery.

Wherever Quaker work has been done along the Mediterranean sea coast, refugee girls and women have been set to work with needle and thread. These sewing groups have proved to be a god-send. War has done more than destroy the homes of refugees, it has robbed them of their normal village life and neighbors and natural social outlets. Gathered indiscriminately into sordid camps, the refugees sit down in demoralizing idleness. Inevitably the young girls' fate is prostitution unless some new interests are found. The sewing circles, started by Francesca Wilson, have become a combination of workshop, school room, and social club. Many of the girls and women could not read or write. Their better educated fellow-refugees were encouraged to teach these skills so that a

widespread program of adult education has been developed.

On the other side of the war, Quaker workers have met a different type of need. Up to recently, there has not been a large scale refugee problem. As the Nationalist armies gained control of the northwest provinces, refugees fled before them. Those villagers who remained were sunk in silent privation. Thus for 250 miles along the Northern coast and for fifty miles deep, Quaker representatives have travelled to distribute clothing, bedding and shoes for children. They have provided milk and cod liver oil for supplementary feeding of orphans and abandoned children in the care of Sisters of Mercy. Between fifty and sixty villages have thus been helped in addition to centers of populations such as Bilbao, Santander, Gijon and Oviedo.

The recent Nationalist advance along the Aragon Front has added greatly to the burden of need on this side of the war. Earl M. Smith and David Blickenstaff cabled last week: "Found great need Teruel, Belchite, Lerida and villages. Don't retrench now. Beginning cooperation with International Commission. Will feed two thousand children Aragon."

These are the tangible results of Friends work in Spain. They are worth as much as one values human life. No less important are the intangible gains from a year's impartial efforts. On both sides of the war, ways have opened for our representatives to speak of reconciliation. We are encouraged by leading Spaniards to look forward to continued usefulness in Spain.

A military conquest of one side by the other will not bring peace to Spain. There will be dark months and years of unrest, fear and bitterness. Here we may work regardless of who wins and be an arbiter between victor and vanquished. When the war comes to an end the work of Friends in Spain will become truly an opportunity for exerting constructive good will.

As this is written, Clyde E. Roberts of California prepares to sail for Nationalist Spain. Friends who know him as a Quaker worker in Mexico will appreciate his qualities for this delicate service. He looks forward to a year in which the material help he is able to provide will be an introduction to the more significant spiritual message. He leaves home, family and friends with a sense of Divine leadership that calls us as a Society to reveal the love of God.

May 2, 1938.

CLOTHING FOR ORPHANAGE

Many of our readers know of the Daniel and Emily Oliver Orphanages which have long been maintained at Ras-El-Metn, Syria. B. Hubert Cooper of Philadelphia, Chairman of the Executive

Committee, writes to remind us that American Friends from time to time have sent much needed shipments of boys clothing to the orphanage, such shipments providing the nucleus of the clothing requirements for the current year. In view of recent appeals for help in Spain and elsewhere, the need in Syria has not been pressed. However, that need is still a live one and those who are able to help in this direction are asked to send boys' clothes to 1515 Cherry Street, Philadelphia, marked for the Oliver Orphanages.

WHITTIER, CALIFORNIA CORRESPONDENCE

The Women's Prayer Retreat, held each Tuesday morning at ten o'clock in the Social Hall, is a time of precious fellowship and spiritual power. Both the Bible School and the Sunday morning church attendance is increasing and interest is deepening in kingdom building.

A unified service was held on Palm Sunday at 10:30. The Junior Department, the Intermediate, Primary, Kindergarten, and Nursery each gave a beautiful song contribution. The choir sang the anthem, "A Ballad of the Trees and Master." O. Herschel Folger gave the message, using as his theme, "Christ's Triumphant Entry Today."

The Easter morning message by our pastor was based upon the theme, "Futile Forms, or Forceful Faith." Eight hundred and thirty-three persons were present. Twenty new members were welcomed into the church at the close of the service.

The older group of our young people, under the leadership of Mary Reynolds, assistant, conducted a beautiful Vesper Service at the summit of Turnbull Canyon at 5:30. The 7:30 evening service at the church was the climax of the Easter Day. The Cantata, "Unfold, Ye Portals," was rendered by the choir in a worshipful spirit, with Frank Pursell, director, Grace Dixon, organist, and Louise Chandler, harpist.

On Sunday, April 24, the Methodist Congregation united by invitation with Friends in the morning service. Dr. Irvin A. Engle, the Methodist pastor, gave the message, his theme being, "Eternity in the Heart." The Methodist Church auditorium is being redecorated and was not available. On Sunday, May 1, the Methodists held their morning service in the Friends auditorium at 9:30. O. Herschel Folger giving the message to them, then speaking again to his own congregation at eleven.

The Whittier Women's Missionary Society of the First Friends Church is composed of five circles, i.e., Esther Baird Circle, Dorothy Cammack, Edna Chilson, Mary White and the Evening Circle. Each circle meets once each month and all come together every quarter for an

all-day meeting. At present much interest is manifest in our missionary work in Alaska. Ira and Parolee Downs, who have been home on furlough, are again returning to the Alaskan field. All our circles are busy getting together household furnishings for the missionaries' cabins and also raising funds for freight rates and other purposes.

Whittier is exceedingly fortunate in its many visitors. Harriet W. Purdy, National Secretary of the Women's Missionary Union, is a welcome guest in Whittier. Esther Baird, forty-six years a missionary in India, recently arrived and will be here for the General Conference, opening May 18.

Whittier Friends, and indeed California Friends, wherever located, are eagerly looking forward to this coming Missionary Conference. The thoughts and eyes, so to speak, of our Eastern Friends, especially those who plan to attend the Conference, are now focused upon Whittier. Likewise the thoughts and eyes of California Friends are focused upon the welcome they will give on-coming delegates now travelling across the Continent. God bless the Missionary Conference.

E. F. C.

ANNOUNCING THE BOULDER SCHOOL OF MISSIONS

The Conference of the Colorado Council of Federated Church Women and the twenty-ninth session of the Boulder School of Missions will be held June 19-25, 1938, in the Chautauqua Grounds at Boulder, Colorado. There will be discussions on India, the City Church, the Bible and other subjects of vital interest. The leaders are, Dr. David Bryn-Jones, Professor of International Relations, Carelton College, Northfield, Minnesota; Mrs. Katherine V. Silverthorn, Chairman, National Committee of Church Women; Miss Ruth I. Seabury, of the United Christian Youth Movement. Ava C. Maris, member of the Denver Friends Meeting, is Vice-President and Publicity Chairman, from whom more detailed information may be had. Her address is 4128 Grove Street, Denver, Colorado.

EARLHAM INSTITUTE ON FOREIGN AFFAIRS

Earlham College's annual Institute on Foreign Affairs to be held May 12, 13 and 14, will feature foreign speakers. Among these are the following: Y. Suma, who as Counsellor to the Japanese Embassy at Washington, ranks next to the Ambassador himself; Dr. Hu Shih, one of the most distinguished educational and cultural leaders of modern China; Dr. Sollmann, who was prominent in the diplomatic service of the German Republic following the war, now an exile resident in this country. Other speakers

will be Dr. William E. Dodd, recently resigned as U. S. Ambassador to Germany, Dr. Jesse S. Reeves of the University of Michigan, and Mr. Frederick K. Nielsen of Washington, D. C., well known authority in the field of international arbitration. The public is cordially welcome to attend any and all sessions of the Institute.

BOOKLETS AVAILABLE

Two new six-page booklets have been printed by the Interdenominational Bureau of Architecture and may be had free by pastors or church workers upon request to E. M. Conover, Director, 297 Fourth Avenue, New York. They are: "Requirements of Drama and Pageantry in the Church," by Walter A. Taylor, A. I. A., and "The Requirements of the Modern Religious Educational Program in Building and Equipment," by Dr. Paul H. Vieth, of Yale University Divinity School.

EDNA R. REDICK

In the Westland Meeting community, southeast of Greenfield, Indiana, Edna R. Redick died March 15, 1938, beloved minister of Indiana Yearly Meeting. She was born near Clear Spring west of New Castle, Henry County, Indiana, January 2, 1880, the daughter of Charles B. and Martha J. Harvey, and with the family moved to Spiceland in 1896.

While in the teens, she dedicated her life to Christian service and made her first preparation for the ministry at Cleveland, Ohio, in 1900 and 1901. Owing to poor health, active work on her part was delayed some years. She never became strong and was endowed with an energy beyond her strength and an impatience to see things done. She assisted in evangelistic services and did student pastoral work while continuing her preparation.

Edna Harvey became resident pastor at Kennard in 1910. During her third year there, she was married to William R. Redick, December 29, 1912. After two years at South Union Meeting, Amboy, they moved to Spiceland to permit Edna Redick to recover from a nervous breakdown. During the World War she served Lewisville for some time. After one year at Rockford, Ohio, the remainder of her life and ministry was given to three meetings: West Union Meeting, Monrovia, in Western Yearly Meeting; and Arba and Westland Meetings in Indiana Yearly Meeting. She had an intense sense of personal responsibility and radiated qualities that endeared her to a host of friends in the communities she served.

Responsible positions were hers in the wider activities of the church. She was a member of the Evangelistic, Pastoral and Church Extension Committee of Indiana Yearly Meeting, and while in West-

ern Yearly Meeting she had a similar relationship. She had been Reading Clerk of the Yearly Meeting on Ministry and Oversight for some years. In the W. C. T. U. she was an interested worker.

Among her last notes is the following: "I place myself and all my affairs lovingly in the hands of the Father, with a childlike trust. That which is for my highest good shall come to me."

Funeral services were conducted at Westland Church, March 18, with Murray S. Kenworthy in charge. Many tributes were spoken. A large group of ministers of the Yearly Meeting and of the county Ministerial Association were in attendance. Interment was made at Knightstown. Her husband, a daughter, Ruthanna, and three sisters survive.

BIRTHS

BROWN—To Meredith C. and Laura Henley Brown, Whittier, California, March 22, 1938, a daughter, Carolyn Marie.

SANDERS—At Marshalltown, Iowa, April 16, 1938, to Howard and Irene Sanders, a daughter, Sherril Lee.

MARRIAGES

LINDLEY-WONG—In Friends Meeting in Honolulu, Hawaii, April 9, 1938, Samuel Lindley, son of Edward and Bertha E. Lindley of Kokomo, Indiana, to Marian Wong, originally of China. Samuel Lindley is a teacher of English at Iolani School for Boys in Honolulu and his bride teaches in the public schools of that city.

DEATHS

BINFORD—At Richmond, Indiana, on Easter morning, April 17, 1938, Susannah Richardson Binford. She was born in Southampton County, Virginia, May 7, 1851. Following the death of her parents, Oliver and Mary Faulk Binford, she removed to Indiana, where she lived with relatives until her marriage, March 19, 1873, to Micajah M. Binford, a Friends minister, who became widely known. Their service took them to the Friends mission field in Mexico, and to Friends meetings at Lynn, Massachusetts, Brooklyn, New York, and South Eighth Street at Richmond, Indiana. Micajah Binford passed on in 1902 in the prime of life and service, and through all the intervening years Susannah Binford has continued her ministry by richly producing the fruits of the Christian spirit. Her life preached no less effectively than had the eloquence of her husband. To this union one son, Edward M. was born, who survives, at Newberg, Oregon. Funeral services were conducted, first at Richmond and then at Walnut Ridge with Charles M. Woodman in charge, and Edwin P. Trueblood, Walter C. Woodward and Homer G. Biddlecum, participating.

BLACKBURN—On April 23, 1938, at Blackburn Homestead, New Vienna, Ohio, Charles G. Blackburn, aged 75 years, a member of Miami Monthly Meeting (General Conference). His outlook on life was broad and his interests varied. For many years local history held his attention, particularly the history of Friends. He is survived by his

widow, Bertha Hallowell Blackburn, by two sons, and one daughter, and by two grandchildren, all of whom live on the Blackburn farms near New Vienna.

GILBERT—At Whittier, California, April 14, 1938, Sarah S. Gilbert. The daughter of Newlin and Beulah Carter, she was born July 31, 1858, on a farm near Plainfield, Indiana. In 1886 she was married to Daniel B. Gilbert to which union three children were born. A birthright Friend, she was faithful in the work of the church until ill health prevented. The family moved to Grand Junction, Colorado, in 1910, and from thence in 1921 to Whittier. One year ago the Gilberts celebrated their Golden Wedding Anniversary. Surviving besides the husband are one son and two daughters, four brothers and one sister.

HADLEY—At Berkeley, California, April 21, 1938, Leona Margaret Hadley. The daughter of Edwin R. and Floy S. Hadley, the latter deceased in 1923, she was born at Newberg, Oregon, June 6, 1908. Most of her childhood was spent in Venice, California, where, in the absence of a Friends Meeting, she became a member of the Congregational Church. In 1934 she was graduated from the University of California at Los Angeles and for some time was connected with Los Angeles Public Library and for two years was on the Library staff at the University of Southern California. Since 1934 she was Supervisor of Library work at the California State School for the Deaf and had pursued graduate work at the University of California while located at Berkeley. As evidence of the effect of her Quaker background, her University thesis was based upon the Quaker movement in America and its influence on world peace. She is survived by her father and step-mother and four sisters and a brother. The funeral was held at Whittier, California, April 25, with Herschel Folger in charge.

JACKWITZ—On February 26, 1938, at the Methodist Hospital, Indianapolis, Indiana, Margaret Jackwitz, aged 59 years. She was formerly a resident of Minneapolis, Minnesota, but had lived in Indianapolis for the past eight years and was a member of First Friends Church. She is survived by two sons, a sister and a brother. Funeral services were conducted by Errol T. Elliott and Alvin T. Coate.

KEMP—At Wichita, Kansas, April 6, 1938, Ellwood W. Kemp, aged 78 years. The son of Jesse and Betsy Kemp, he was a birthright Friend and maintained his loving allegiance to the Society throughout his life. He was educated first at Friends Bloomingdale Academy and Indiana State Normal at Terre Haute, and after teaching a few years continued his studies at Harvard University and did postgraduate work in Europe. For more than thirty years he was a member of the faculty of Indiana State Normal School as head of the History Department, and was also active as a lecturer and author, having written several text books on history. He loved to teach and work with young people, being interested in their spiritual development as well as their intellectual growth. He is survived by his wife and two sons and by a brother and one sister, Eleanor Beeson of Wichita. Funeral services were conducted by Charles O. Whitely and Lela Gordon.

NEWLIN—At the home of her daughter, Mrs. G. G. Hardison, in Greensboro, North Carolina, April 28, 1938, Lina

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Newlin, aged 74 years, widow of the late Charlie Newlin. Lina Newlin, member of a pioneer family, spent most of her life in southern Alamance County. She was a life-long member of Chatham Friends Church in which she served as an elder for many years. She was always a faithful and consecrated worker. Five daughters and four sons survive. Of the latter, Rhessa L. Newlin is connected with the Cincinnati Public Schools, J. Curtis Newlin is Dean of boys at Oakwood School, Poughkeepsie, New York, and Elbert D. Newlin is a Friends pastor located at Pikeville, North Carolina. Funeral services were conducted at Chatham Friend Church, Alamance County, by her pastor, Cora Lee Gardner, and a former pastor, Edward B. Harris. Other ministers present were Samuel L. Haworth and Calvin L. Gregory.

ROBERTS—At Fairfield, Iowa, April 6, 1938, Anna Hoskins Roberts, widow of Mahlon Roberts. She was born near Pleasant Plain, Iowa, April 12, 1856, the daughter of Ellis and Ruth Jones Hoskins. A birthright member of Pleasant Plain Meeting, she lived in this community until the death of her husband nine years ago when she went to Fairfield to live with her sister, Abi Ellis. She was an overseer in the church until her death. Two brothers, two sisters and six step-children survive.

CRANFORD—At Pleasant Garden, North Carolina, April 6, 1938, Nannie M. Cranford, aged 80 years. A birthright Friend, she was a faithful and loyal member of the Friends church.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms at 211 South Juliana St., one square from the Lincoln Highway and Horse Shoe Trail. Annie W. Smith.

WHERE TO STAY IN PARIS

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NOTICE

Parties desiring to locate in the South may address Geo. L. Darrow for full particulars about soil, climate, schools, oil activity etc., at Friendswood, Texas, (a Friends colony) near Houston.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 66th Place and Blackstone Avenue. (6620 south, 1500 east). Half block south of Marquette Road. 67th Street surface and half block north. Bible school at ten, meeting at eleven. Milton H. Hadley, minister, 6020 Ingleside Avenue, Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue. Phone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Valjeje St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

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KNOXVILLE, TENN.—“Hub of the South-East”

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. “Our latch string is always out.” E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-781. Arthur Santmler, Minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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ENTRANCE PLANS FOR THE COMING YEAR

Preference will be given to children of Friends in making selections for next year. Already the number of applicants exceeds the number of places which will be available. Friends' applications can be considered until May 15 at which time the lists will be filled.

After May 15, Friends will be given preference on the waiting list. Membership in the Junior and Senior classes is open to Friends only. No applications for the Senior class can be considered after June 1.

Applications for scholarship can still be presented to the committee. If grants already made are released, additional applications can be considered.

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